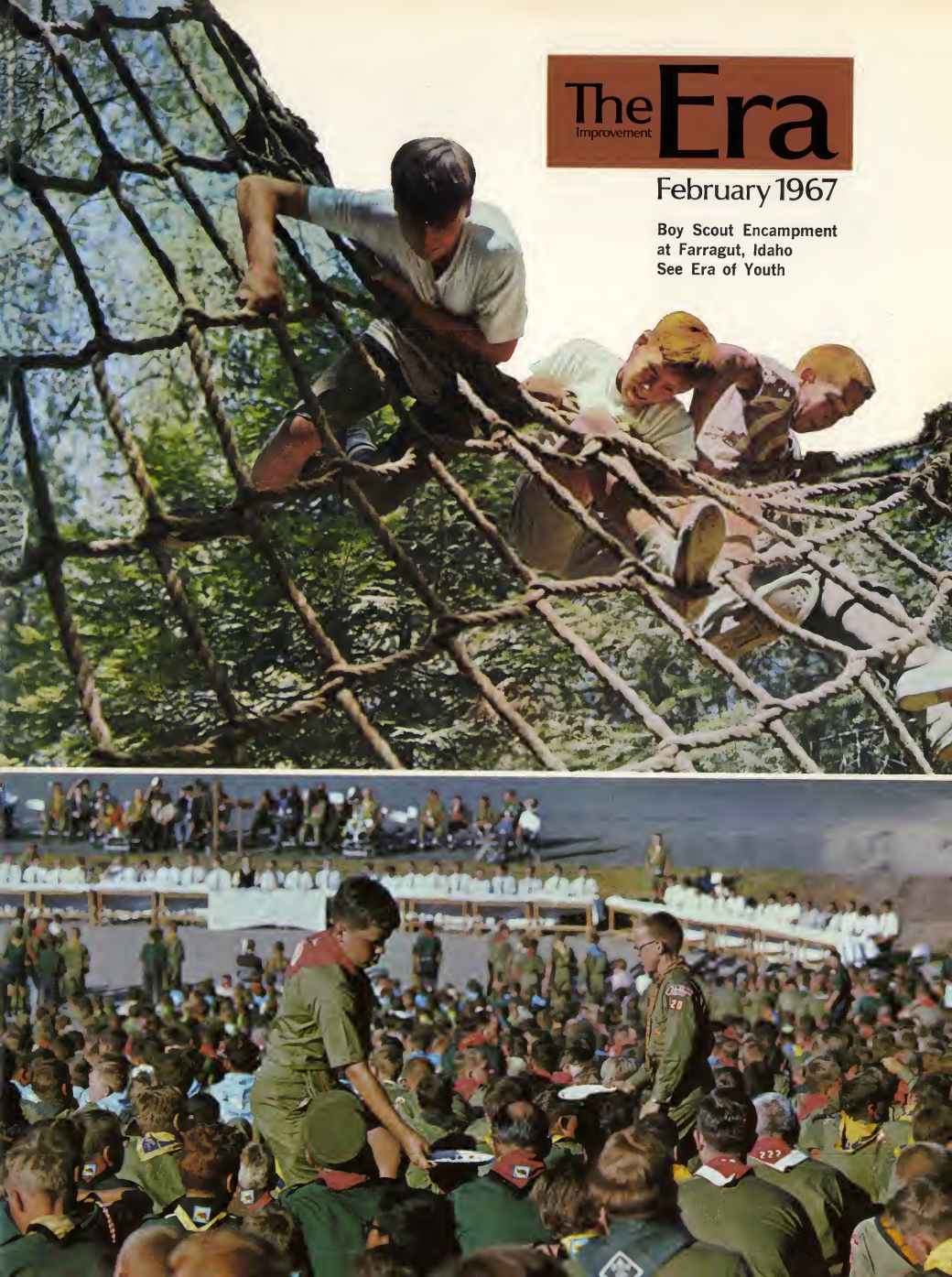


The Improvement Era

February 1967

Boy Scout Encampment
at Farragut, Idaho
See Era of Youth



Be prepared for the best in education

An education at BYU is something special. High academic standards combined with physical and spiritual training in an ideal social climate, a dedicated faculty, a highly motivated student body, and a beautiful campus with finest facilities all add up to a superior education. Students planning to take advantage of it should be prepared. Try to earn good grades in high school. And remember, deadline for new applications for admission autumn semester 1967 is April 30. Students transferring from other colleges have until July 31. Also, all new freshmen must take the American College Test, which is given throughout the nation; the deadline to sign up for it has passed, so if you missed it, contact the BYU Dean of Admissions and Records. Be sure you qualify. Standards are high at BYU and not easy to attain; the demand is great, but there is always room for the good scholar.

DATES TO REMEMBER

April 30—Deadline for submitting applications for autumn semester.
May 31—Deadline for submitting applications for first term of Summer School.
June 5-10—Special workshops and conferences.
June 12-July 14—First term of Summer School.
July 15-Aug. 17—Second term of Summer School.
Sept. 12-13—New student orientation.
Sept. 14, 15, 16—Autumn semester registration.
Sept. 18—Classes begin.

BRIGHAM YOUNG UNIVERSITY
PROVO - UTAH

Memo to Our Readers:

This month we would like you to meet the newest full-time member of our staff. He is Elder Ralph H. Reynolds, who has served on a part-time basis as art director of the **Era** for the past eight years. It was his keen mind and skillful hands that gave the **Era** a new look in 1957. Since then his art direction has kept the **Era** abreast of the finest in typography, layouts, and illustrations.





Brother Reynolds, who received his training at Brigham Young University and the University of Utah, is well known and widely respected in the commercial art field. For eighteen years he had his own studio, and more recently he was advertising director for ZCMI. He is a person with unusual ability, exquisite taste, rare judgment, and deep faith. We feel that his acceptance of this assignment on a full-time basis means another big step forward for the **Era.**

Assisting Brother Reynolds is Elder Norman Price, who also has had much experience in the art field and who has been on the staff for a number of years. His devotion to the **Era** and the Church knows no bounds, and his contributions to the production of the magazine are invaluable.

It is within the province of a capable art staff, through wise and tasteful selection and use of type, photographs, drawings, paintings, white space, and color, to make a magazine increasingly attractive and the written word more meaningful and readable. This is the challenge our artists have accepted.

February is Scout month, and we are pleased to feature on the cover and in the Era of Youth full-color reproductions of photographs taken by J M. Heslop at the Church Scout encampment at Farragut, Idaho, last summer.

Doyle L. Green
Managing Editor

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

The Improvement Era Offices, 79 South State, Salt Lake City, Utah 84111

The Improvement Era
The Voice of the Church
February 1967
Volume 70, Number 2

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David O. McKay and Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Albert L. Zobell, Jr., Research Editor; Mabel Jones Gabbott, Jay M. Todd, Eleanor Knowles, Editorial Associates; Florence B. Pinnock Today's Family Editor; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Keith Montague, Era of Youth Art Director; Ralph Reynolds, General Art Director; Norman F. Price, Staff Artist.

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Wherein Lies the Secret?

● Many people today wonder wherein lies the secret of the growth, stability, and vitality of The Church of Jesus Christ of Latter-day Saints. The secret lies in the testimony, possessed by each individual who is faithful in the Church, that the gospel consists of correct principles. It is that same testimony that was given to Peter and to others in the primitive Church.

This testimony is revealed to every sincere man and woman who conforms to the principles of the gospel of Jesus Christ, who obeys the ordinances, and who becomes entitled to receive, and does receive, the Holy Ghost to guide him.

It is given unto some, says the Lord in a revelation recorded in the Doctrine and Covenants, to know by the Holy Ghost that Jesus is the Son of God and that he was crucified for the sins of the world. But the Lord says further that there are others to whom it is given to believe upon the testimony of the words of others, that they may also receive salvation if they continue faithful. (D&C 46:13-14.)

To all of these, however, the testimony comes in every performance of duty. They know that the gospel teaches them to be better individuals, that obedience to its principles makes them stronger men and truer women. Every day such knowledge comes to them, and they cannot contradict it; they know that obedience to the gospel of Jesus Christ makes them better and truer husbands, true and honored wives, obedient children, and in every respect ideal home builders.

They know that obedience to the gospel fosters true brotherhood and fellowship among mankind; they know that they are better citizens by virtue of obedience to the laws and ordinances. As they go through their daily acts and apply religion in their vocations, the truth of the gospel becomes exemplified in their lives.

The testimony of the gospel is an anchor to the soul

The Editor's Page



By President David O. McKay

in the midst of confusion and strife. It is glorious to have a testimony of God's existence and of the divinity of Christ's Church. That knowledge is the greatest possession that can come to you. But with that testimony comes great responsibility—the ability to live up to it, to act in harmony with it. ". . . to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.)

Your future actions in the Church and in life itself will largely be determined by the foundation upon which your testimony rests. A true testimony must ever be a living, growing thing.

A testimony may come by the powers of reason, but truly, reason as a guide to the soul is only as are the stars and moon guides to mankind; the light of faith is as the brilliant sunshine to the earth. Faith is assurance within a person, upon which the testimony of the divinity of the Lord Jesus Christ rests unshakenly. Here let me say to all young people and new members of the Church, don't be discouraged if a testimony does not come all at once. It did not come suddenly to Peter. Let me call to your attention one instance.

After feeding the 5,000, the Savior crossed over to Capernaum on that tempestuous sea. Some of the 5,000 walked around the northern shore and were in Capernaum to meet him the next day. There he delivered a masterful message, in which he said to the assembled multitude, "Ye seek me, not because ye saw the glory of God, but because ye ate of the loaves and were filled." (See John 6:26.) They had seen the miracle, but they had missed something deeper, more significant.

Then Jesus delivered that remarkable sermon on the bread of life, but its symbolism they could not understand, and they began to walk away. Those who had followed him began to leave him and turn their backs upon him; finally, only the Twelve were left, unto whom he said, "Will ye also go away?" (John 6:67.) Peter, the impulsive leader, practical and sound spokesman, said to him: "To whom shall we go, Lord? thou hast the words of eternal life.

"And we believe and are sure thou art that Christ, the Son of the living God." (John 6:68-69.)

In reading that, I always linger on the words "believe" and "are sure," because I think that is the way Peter said it.

Jesus took the disciples from Capernaum and went up into the mountain close by to teach them further, and it was while he was up there during that week that he asked the question, "Whom do men say that I am?" (See Matt. 16:13.)

They answered and said: "Some say that thou art Elias, and others Jeremiah, and others say John the Baptist." (See Matt. 16:14.) Then he said, "Whom do ye say that I am?" And Peter answered without hesitation: "Thou art the Christ, the Son of the Living God." (Matt. 16:16.)

"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter [Peter received this testimony, or revelation, from God], and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:17-18.)

Inspiration, revelation to the individual soul, is the rock upon which a testimony should be built, and there is not one person living who cannot get it if he will but conform to those laws and live a clean life, which will permit the Holy Spirit to place that testimony in him.

And so it may be with each of you who are earnestly seeking. ○

Your Question

Answered by President Joseph Fielding Smith

QUESTION: *"What is the status of the group of apostates who have taken upon themselves the title of 'Fundamentalists' and who have turned away from The Church of Jesus Christ of Latter-day Saints and set up a spurious organization of their own?"*

What Is the Status of the 'Fundamentalists'?

ANSWER: My answer to these foolish people who have turned away from the Church is found in the great prophecy in the Book of Daniel:

The great King Nebuchadnezzar had a wonderful dream in relation to a great image that was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

"His legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:32-35.)

Daniel gave the interpretation of this vision in these words:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2:37-45.)

This vision of the kingdoms is a wonderful portrait of historical events down through the ages of time, from the day of Daniel to our present dispensation. Let us not forget that the promise of the Lord in this vision was that in the latter days of these kingdoms the Lord was to set up a kingdom that was not to be left to any other people, *"which shall never be destroyed"* but which was to endure and consume all other kingdoms and stand forever.

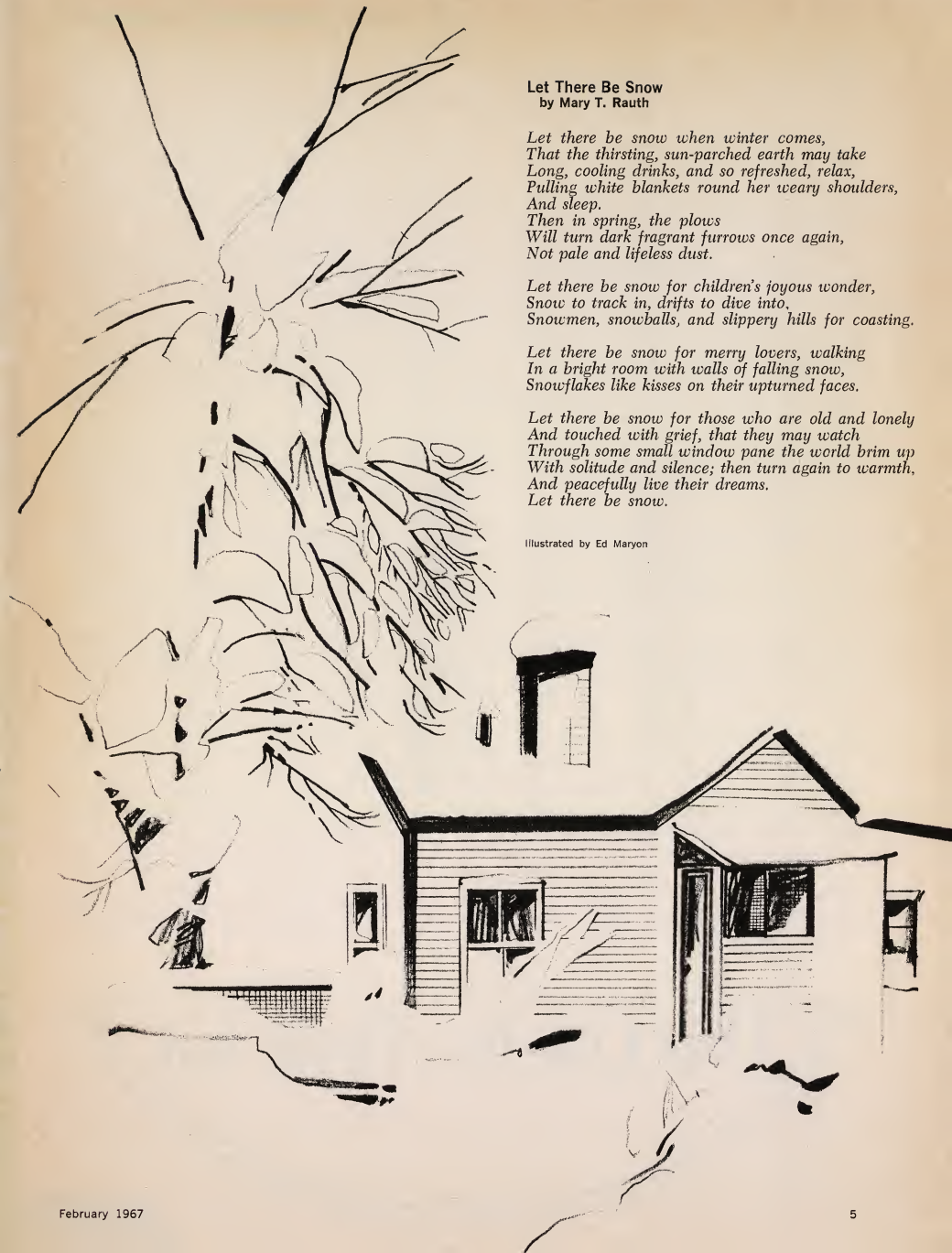
The proper interpretation of this wonderful prophecy is that the Lord has set up his Church (or kingdom) for the last time; it is to grow and increase until it shall fill the earth, and, according to the prophetic interpretation of Daniel, this kingdom shall stand forever.

Now, let us speak plainly and clearly in relation to this remarkable vision and Daniel's interpretation.

This great kingdom is verily the Church of Jesus Christ, which has been established in the earth for the last time. It is not to be destroyed but is to continue to endure and increase until it shall fill the earth in the due time of the Lord.

From time to time there have been apostates withdraw from the Church. There have been attempts to set up opposition organizations, but they do not prosper, nor can they.

This remarkable prophetic vision that was interpreted by Daniel is bound to be fulfilled. The Lord set up his kingdom, or divine Church, through the ministry of the Prophet Joseph Smith. The stone cut out of the mountain is indeed The Church of Jesus Christ of Latter-day Saints, which is to endure through all time, or "stand for ever." ○



Let There Be Snow

by Mary T. Rauth

Let there be snow when winter comes,
That the thirsting, sun-parched earth may take
Long, cooling drinks, and so refreshed, relax,
Pulling white blankets round her weary shoulders,
And sleep.
Then in spring, the plows
Will turn dark fragrant furrows once again,
Not pale and lifeless dust.

Let there be snow for children's joyous wonder,
Snow to track in, drifts to dive into.
Snowmen, snowballs, and slippery hills for coasting.

Let there be snow for merry lovers, walking
In a bright room with walls of falling snow,
Snowflakes like kisses on their upturned faces.

Let there be snow for those who are old and lonely
And touched with grief, that they may watch
Through some small window pane the world brim up
With solitude and silence; then turn again to warmth,
And peacefully live their dreams.
Let there be snow.

Illustrated by Ed Maryon

● This life is a time for choosing. Our decisions affect not only our own lives but also the lives of others. Choosing is difficult, because everything is a matter of choice. None of us would even be on earth if we hadn't chosen to come here. Freedom of choice is a gift of God.

Parents have the right as well as the responsibility to help their children make wise choices. One of the glorious things about the Church is that through its programs we can help young people make choices.

The Church is inseparably connected with the Latter-day Saint home and is dedicated to the preservation of the home. It must ever be an institution from which families may confidently expect assistance in building faith and character and in helping solve problems that affect young people.

On almost every hand we are told that the modern home is in jeopardy, but this very emergency provides added opportunity for increased service. We can and must join in combating every force that now attempts to destroy both the sanctity and the effectiveness of good family life. Recognizing this, let us consider what constitutes a good home.

When asked how people may become better parents, J. Edgar Hoover, the great FBI leader, said, "We have found that good parents are: *first,* parents who try to understand their children and find time to cultivate their friendship and love. *Second,* parents of integrity who face facts and live by the truth. *Third,* parents who live within their means and give their children examples of thrift, security, stability, and honesty. *Fourth,* parents who are industrious and teach their children that most of life's good things come only through hard work. *Fifth,* parents who have worthwhile goals in life and seek to have their children join them in their attainment. *Sixth,* parents who have common sense, a capacity for friendship, and a sense of humor. *Seventh,* parents who live in harmony with each other and do not quarrel in the presence of their children. *Eighth,* parents who have ideals and a compelling urge to serve rather than to be served. *Ninth,* parents who are unswervingly loyal to their own children but who can express righteous indignation and chastise them when necessary. [That old proverb, Spare the rod and spoil the child, is as valid today as it ever was.] *Tenth,* parents whose decisions are controlled not by what their children desire but by what they need."

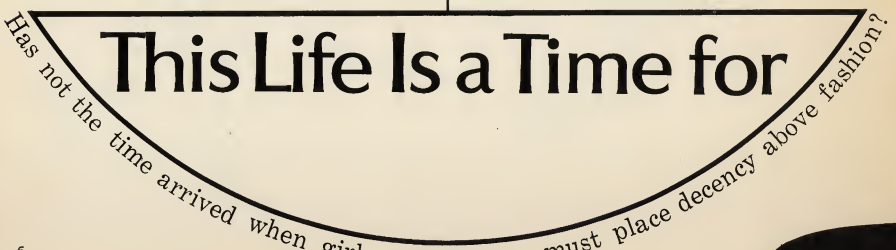
To these ten qualifications, we as Latter-day Saints must add further points of our own. We must develop that type of love at home that comes through consistent living of the gospel. We must treat our children fairly and impartially. We must hold regularly and properly a weekly home evening.

Family and individual prayers must be a part of our daily routine. Observance of the Word of Wisdom must characterize each Latter-day Saint home. We must teach the gospel consistently and constantly by example and by precept. We must teach our children courtesy and kindness. We must hold to complete chastity and teach this vital law to our children early in life. Our instruction on modesty and chastity must include reference to styles of dress and to dating practices. This would also necessarily include a positive stand against pornography of all kinds.

Recently the First Presidency said, "We call upon the members of the Church and all other right thinking people to join in a concerted movement to fight pornography wherever it may be found." The dictionary defines pornography as the expression or suggestion of obscene or unchaste subjects. Are not the present-day styles of dress in some measure pornographic? When styles border on the obscene, when they thrust indecent exposure before the public, when they tempt and excite the minds of young boys and of evil men, are not these styles pornographic? Has not the time at last arrived when girls and women must place decency above fashion?

Chastity is inseparably connected with modesty, decency, and good taste. These principles must be upheld in every Latter-day Saint home. We teach high standards in the Church and do our best to impress them upon the young daughters of Zion, but do the parents know about these teachings? When chaste and modest-minded mothers, protective of their children, ask their daughters to listen to reason about the length of the hemline, how many of those daughters win their point by saying, "But Mother, everyone wears them that way"? And how many of these mothers would welcome some definite support on this point!

*From a talk given at MIA June Conference, June 17, 1966.



Parents need a full understanding of Church ideals and standards on dress, decency, and personal conduct. By our own example we must strengthen our position in this matter. How much good is accomplished by a Laurel teacher, for example, who tells her girls not to expose themselves by wearing short skirts, but she herself is guilty of a certain degree of exposure? All skirts are not extremely short. Many sensible people still have the decency to avoid unladylike exposures made by skirts that are too little, too short, and too tight.

Our Church is no longer made up of a few isolated people in the midst of the Rocky Mountains. We are now a worldwide church, one of the fastest growing denominations in the world. Cannot two and one half million people popularize decency by a united effort? Young people and parents alike should remember that modesty is one of our chief lines of defense for chastity. They should be realistic enough to admit that short skirts are an invitation to trouble. We are strong enough to make a style of our own and to popularize it, but it must be a style in harmony with our Christian ideals.

Dating is another matter in which Church leaders can cooperate: first by setting an example in their own homes, and then by strengthening the position taken by the parents. We have definite standards on dating, and they are good standards, but do parents know about them so that they may be reinforced in the home? Have we taken the trouble to tell the parents? Parents need help. They need the support our standards can provide, and they need to be made aware of these standards. Through our contacts with home teachers, through the MIA-sponsored parent and youth nights, through contributions to family home evenings, the Church can tell the parents about its standards.

One of the surest ways of helping every home and every family to strengthen its youth is to cure the drop-out problem in the Church. And the best way to do that is for each of us to do our church work so well that we will develop such a high interest among the members of our classes that none of them will ever think of staying away. That is why the Lord asks each of us to do our work to the best of our ability, with all our heart, might, mind, and strength. We can be saviors on Mount Zion to the youth of the Church, if we so desire. Through a positive, outreaching personal attitude, we can save our young people. Conversely, through neglect and carelessness, we can lose them. Do we have the will to labor and to save, or do we have a tendency to relax our efforts, disregard our responsibilities, and become drop-outs ourselves?

We are in an actual war with the powers of Satan. The enemy already encircles us. Are we willing to sound the rallying cry, put on the whole armor of God, follow the Savior, and be his faithful ministers? Or will we, by our indifference, unwittingly turn our backs upon him? We are his servants. He does depend on us.

Recently President David O. McKay said, "I pray with an honest heart that God will keep you away from the base scheming plans of him who enthrones passion, who decries self-control, who renounces the sacredness of the family. . . . Officers, leaders, you were chosen of God; go forth radiating a testimony that this is God's work. Feel it yourselves and then the men and women and your wards and stakes will feel it. The young people especially will feel it, for you are radiating not just what you say but what you are and what you do."

We must decide within ourselves that we will help others at any cost, that at any cost we will save the youth of Zion, and that we will be willing to make sacrifices of our time and our talents and even of our means.

We must decide we will do our work in such a superior manner that we will attract all the young people to us. We must decide that there will be no drop-outs. We must decide that we will in very deed be the servants and handmaidens of Almighty God, that we will put on the whole armor of God, that we will enter the conflict with Satan, and that we will fight with a will, knowing that Jesus is our commander, the captain of our forces, and that he cannot fail. If we make these decisions, we too cannot fail.

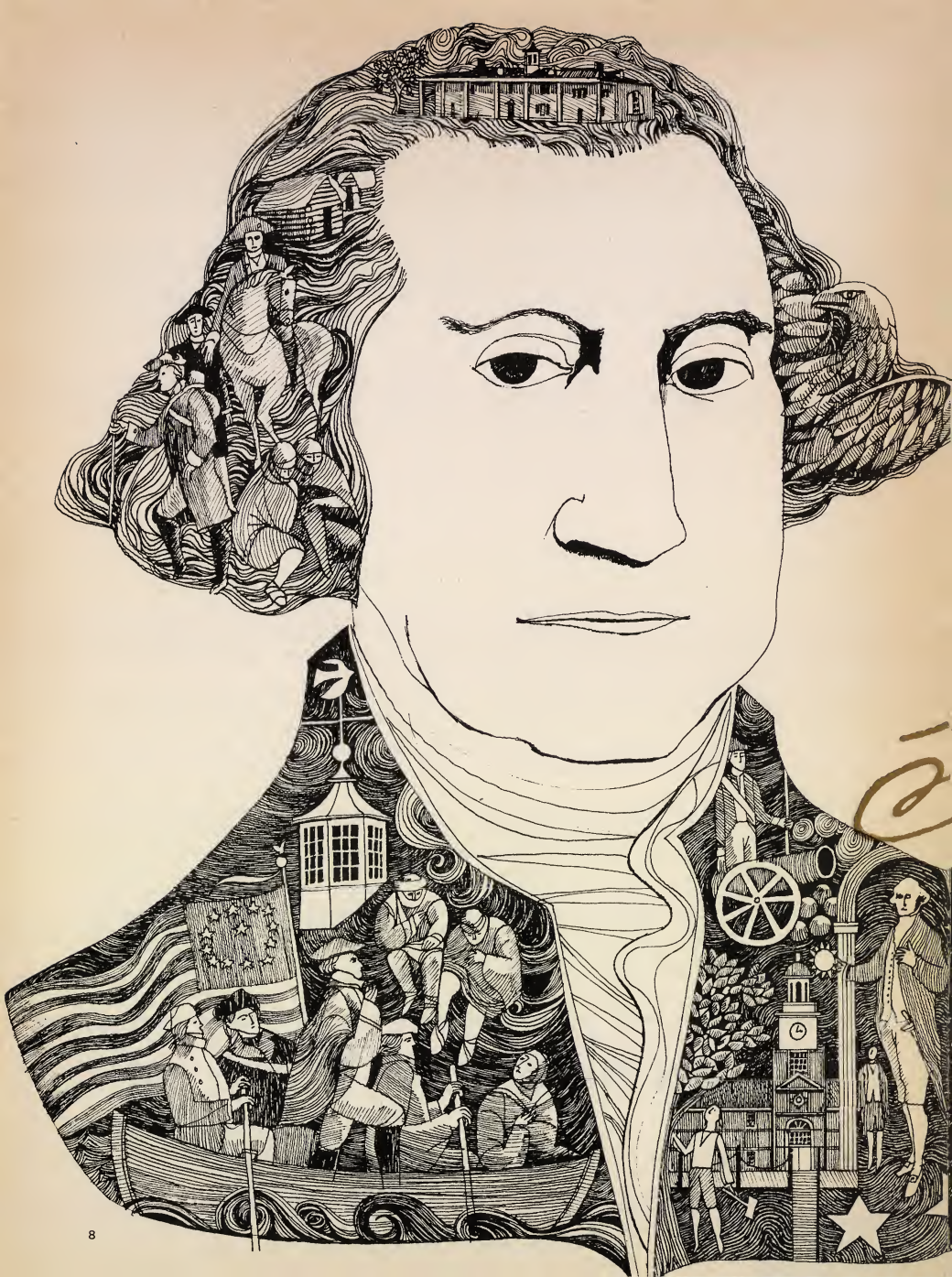
Parents have the right as well as the responsibility to help their children make wise choices, and the Church has the same right and responsibility. We must guide the youth of Zion. We must help them to make the right decisions. ○

Choosing

Elder Mark E. Petersen

of the Council of the Twelve

Are not our styles bordering on the obscene? We have the opportunity to set a standard.



"He was a key figure in the worldwide struggle for human liberty and dignity, an instrument in the hand of God to help make it possible for the restored gospel to be preached throughout the earth."

● It was a cold December day, 1833. The 27-year-old Prophet Joseph Smith, living in Kirtland, Ohio, had received tragic news: mobs had driven the Saints from Independence, Jackson County, Missouri, where the Church had been striving to establish Zion, the New Jerusalem. The expelled Saints, men, women and children, were homeless, hungry, and cold.

Again in need of wisdom greater than his own, Joseph appealed to God for guidance in this crisis. In answer to his prayer he received a revelation in which the Lord told him that he had allowed this affliction to come upon the Saints "in consequence of their transgressions," that "they must needs be chastened and tried." (D&C 101:2, 4.)

And in the same revelation the Lord made a statement that strongly implies that the American republic was founded as a preparatory step to the restoration of the gospel and The Church of Jesus Christ of Latter-day Saints, to the ushering in of the dispensation of the fullness of times. He advised Joseph that the distressed Saints "should continue to importune for redress, and redemption, by the hands of those who are . . . in authority over you—According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; That every man may act . . . according to the moral agency which I have given unto him. . . .

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. . . ." (D&C 101:76-78, 80. Italics added.)

To teach, to hear, to accept, and to live the true gospel of Christ, men must have political freedom to exercise their free agency, to "act according to the moral agency" that God gave to man from before the foundation of the earth.

One of those wise men whom God raised up was George Washington (1732-99), who served in turn as commander in chief of the Virginia Militia to help drive the French from American soil (1755-58); as a delegate to the first two sessions of the Continental Congress, where the groundwork was laid for the American revolution (1774-75); as general and com-

G. Washington *



By John J Stewart

An aristocrat, a military giant, a commanding leader, a prayerful example inspired by God.

* Above is an enlarged reproduction of an actual signature of George Washington, who signed his name G. Washington.

mander in chief of the army of the united colonies in the Revolutionary War (1775-83); as president of the constitutional convention at which the United States Constitution was drafted (1787); and as first president of the United States of America (1789-96).

In grade school we used to sing with patriotic fervor a song, based upon the famous eulogy by Henry Lee, that declared, in martial tune:

"First in war, first in peace,
First in the hearts of his countrymen!
That is the story of Washington,
That is the glory of Washington, . . .
In word, in deed, we will follow the lead
Of the father of the land we love!"

The song, plus special treats for February 22, led to boyish debates as to who was the greater, George Washington or Tarzan of the apes. Personally I favored Washington—and still do—although to young minds he did seem terribly remote, someone out of the far distant past, like Moses or Caesar Augustus. Actually, of course, he was not. Had George Washington and Joseph Smith (1805-44) each lived to the present age of President David O. McKay, then Washington and the Prophet Joseph would have been contemporaries for 20 years and the Prophet Joseph and President McKay would have been contemporaries for 25 years.

Although he did not live to such an age in mortality, few men have been so favored of God as was George Washington, and few have conducted their lives with such personal integrity as to merit God's blessings. As Thomas Jefferson observed, Washington, like other men, erred, but he erred with integrity. Perhaps he was one of those men of whom Abraham spoke when he said, "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, . . . and he said, These I will make my rulers. . . ." (Abr. 3:22-23.)

Certainly Washington had the bearing of one of "the noble and great ones." He was tall and handsome, powerfully built and agile. As Jefferson described him, "His person . . . was fine, his stature exactly what one would wish, his deportment easy, erect and noble; the best horseman of his age, and the most graceful figure that could be seen on horseback." He had a dignified bearing that commanded respect. More important, he had those sterling qualities of character that drew men to him and that warranted God's benediction upon his efforts.

It should be remembered, however, that before George Washington was a great American hero and "the father of the land we love," he was—from the British point of view—a notorious British rebel, an insurrectionist against the government of Great Britain and King George III. He was a man who obviously did not believe in being subject to kings when he felt the king was no longer deserving of his loyalty. Had Washington and his fellow patriots—or conspirators—failed rather than succeeded in their daring defiance of His Majesty's government, he with them would have been summarily hanged from the nearest cherry tree, and his name would have gone down in infamy in the annals of British history. From the outbreak of hostilities there was a price upon his head. He likely recalled more than once the sage remark of Benjamin Franklin to his fellow revolutionists that they must all hang together or they would all hang separately.

When Washington left his beloved estate of Mount Vernon to attend the Continental Congress in Philadelphia in May of 1775, he hoped to get back home again in six weeks—the term of Congress. He did not get back for *six years*, and then only briefly. Before Congress convened, the fire of discontent that had been smoldering in the Colonies for several years had suddenly burst into flame at Lexington and Concord, Massachusetts, where patriots—or rebels—had fought a pitched battle against British government troops.

Franklin, Samuel and John Adams, Patrick Henry, Thomas Paine, and others of the "founding fathers" had been stirring men's souls with glorious thoughts of human rights, dignity, freedom, liberty, independence. Now the time had come to act. Impressed by the tall Virginia planter, his fellow delegates to Congress asked Washington to assume the key role in this daring undertaking. "We reposing especial trust and confidence in your patriotism, conduct and fidelity do by these presents constitute and appoint you to be General and Commander in Chief of the Army of the United Colonies . . . for the defence of American Liberty. . . ."

Prior to the appointment, Washington in private correspondence had voiced his determination to resist the British impositions—taxation without representation and the several other grievances that had fomented rebellion. "I could wish, I own, that the dispute had been left to posterity to determine," he wrote to friends, "but the crisis is arrived when we must assert our rights or submit to every imposition that can be heaped upon us, till custom and use shall make us as tame and abject slaves. . . . It is my full intention to devote my life and fortune in the cause we are engaged in, if need be. . . . Unhappy it is, though, to reflect that a brother's sword has been sheathed in a brother's breast, and that the once happy and peaceful plains of America are either to be

drenched with blood or inhabited by slaves. Sad alternative! But can a virtuous man hesitate in his choice?"

It would be pleasant to think that the American colonists fought unitedly for independence. Such, however, was not the case. A high percentage of the colonists—perhaps more than half, according to some historians—was opposed to the Revolution. As in the Civil War, families were divided in their loyalties, brother fighting against brother and father against son. (Even Benjamin Franklin's son remained a staunch Tory, or Loyalist.)

And among those who did espouse the patriot cause, unity of purpose and zeal in the fight were sadly lacking. In this fact lay the greatest trial of Washington's life, and through it emerges the true greatness of the man and our indebtedness to him; for even more than his military genius, which was considerable, it was his abiding faith in the cause of freedom, his qualities of endurance, perseverance, determination, his fortitude, and his ability to inspire others in the effort that carried the Revolutionary War through to a successful culmination. Washington had to fight not only against the numerically superior British forces, including their Hessian mercenaries, but he had to fight just as doggedly against American apathy, credulity, and greed, which threatened to defeat the struggle for freedom.

Like Joseph Smith after him, Washington found that the greatest enemy to a righteous effort is not the avowed enemy on the outside but the enemy within—those who espouse the cause and then become fainthearted in it: the defeatist, the lethargic, the opportunist, the exploiter, the indolent. He found to his sorrow that there were far too many Americans anxious to be on the winning side, whichever that might be. And there were many who were glad to help either side, or both, for personal financial gain.

Active participation in the revolutionary effort, declared Washington in a letter to his brother, "is a duty we owe our country; *a claim which posterity has upon us.* It is not sufficient for a man to be a passive friend and well-wisher to the cause. . . . Every person should be active in some department or other, without paying too much attention to private interest. *It is a great stake we are playing for,* and sure we are of winning, if the cards are well managed. Inactivity in some, disaffection in others, and timidity in many, may hurt the cause. Nothing else can; for unanimity will carry us through triumphantly, in spite of every exertion of Great Britain, if we are linked together in the indissoluble bond." (Italics added.)

Throughout the long war Washington's letters to Congress and to friends voiced the anxiety and despair he felt as he struggled to hold an army together and keep alive the fight for freedom. In the early weeks of the war he wrote, "My situation is inexpressibly distressing, to see the winter fast approaching upon a naked army. . . . The greater part of the troops are in a state not far from mutiny." And again, "Such a dearth of public spirit, and want of virtue . . . I never saw before, and pray God I may never be witness to again. . . . I tremble at the prospect."

Many of the troops, he reported, "will not be prevailed upon to stay longer than their term . . . and such a dirty, mercenary spirit pervades the whole, that I should not be at all surprised at any disaster that may happen. . . . Could I have foreseen what I have, and am likely to experience, *no consideration upon earth should have induced me to accept this command.*" (Italics added.)

Dissension between the colonies, jealousy among the officers, lack of food, clothing, bedding, shelter, weapons, and pay for his soldiers, wholesale desertions among the troops, peace enticements from the British—these were some of the difficult problems with which Washington had to contend. "No man perhaps since the first institution of armies ever commanded one under more difficult circumstances than I have done," he wrote to his brother in the early months of the war.

In January 1776—six months before the Declaration of Independence was signed, Washington declared, "The reflection on my situation, and that of this army, produces many an uneasy hour when all around me are wrapped in sleep. Few people know the predicament we are in, on a thousand accounts. . . . If I shall be able to rise superior to these, . . . *I shall most religiously believe that the finger of Providence is in it, to blind the eyes of our enemies.*" (Italics added.)

There were some notable military victories for the American forces, at Trenton, Saratoga, Monmouth, Yorktown, and other battlegrounds. But there were also some dismal defeats. And there were months of anxious waiting between battles, while he was trying to recruit, train, and equip sufficient forces to continue the fight. A lesser man than Washington would have called it quits. But he hung on with a tenacity of purpose, a deep conviction of the justice of the cause, and an abiding faith in God. He urged his troops to attend to daily prayers, as he himself did. And in the darkest hours of adversity he, like the Prophet Joseph after him, found a divine sustaining influence that carried him through to victory. Gratefully he wrote, "Providence has heretofore taken me up when all other means and hope seemed to be departing from me in this."

"These are the times that try men's souls," wrote Thomas Paine as he marched in the ranks with a musket, retreating with Washington and the Patriot army across New Jersey in the winter snows. "The

summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of men and women. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. . . . Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as Freedom should not be highly rated."

Washington had Paine's immortal words read to his sorely pressed troops, and they responded well. Although desertions continued, there was a hard core of real patriots who stuck to their guns, who caught Washington's vision of what the fighting and the sacrificing were all about. In 1777, at Valley Forge the week before Christmas, Washington wrote, "To see men without clothes to cover their nakedness, without blankets to lie on, without shoes, by which their marches might be traced by the blood from their feet, and almost as often without provisions as with them, marching through the frost and snow . . . and submitting to it without murmur, is proof of patience and obedience which, in my opinion, can scarcely be paralleled." And to his young friend the Marquis de Lafayette he wrote, "I have no doubt that everything happens for the best; that we shall triumph over all our misfortunes and in the end be happy."

When word was received the following spring that France had recognized the independence of the United States and was sending military aid, Washington told his troops, "It having pleased the Almighty ruler of the Universe propitiously to defend the cause of the United American States . . . by raising us up a powerful friend among the princes of the earth to establish our liberty and independence upon lasting foundations, it becomes us to set apart a day for gratefully acknowledging the Divine goodness and celebrating the important event which we owe to His benign interposition."

In light of the revelation to the Prophet Joseph that God had "redeemed the land by the shedding of blood," a statement by Washington in 1779, after the war had been in progress nearly four years, is particularly significant: "Our conflict is not likely to cease so soon as every good man would wish. *The measure of iniquity is not yet filled;* and, unless we can return a little more to first principles, and act a little more upon patriotic grounds, I do not know when it will [end], or what may be the issue of the contest." He saw a "decay of public virtue" that "has fed the hopes of the enemy and kept the British arms in America to this day. They . . . declare this themselves, and add that we shall be our own conquerors. Cannot our common country, America, possess virtue enough to disappoint them? Is the paltry consideration of a little dirty pelf to individuals to be placed in competition with the essential rights and liberties of the present generation, and of millions yet unborn? . . . Our cause is noble. *It is the cause of mankind,* and the danger to it is to be apprehended from ourselves."

At conclusion of the war and the signing of peace terms with Great Britain, Washington, in December 1783, resigned his commission as commander in chief, expressing his "gratitude for the interposition of Providence" and "commending the interests of our dearest country to



"His person . . . was fine, his deportment easy, erect, and noble;"

the protection of Almighty God."

Even after military victory, citizens of the 13 colonies found it extremely difficult to write as Americans, and it was not until 1787 that a constitutional convention was finally called. Washingon was chosen as president of the convention and, according to James Monroe and others, it was only through his powerful influence and that of Benjamin Franklin that the states were prevailed upon to ratify this controversial document. In an address years later Washington admonished the people, "let them persevere in their affectionate vigilance over that precious depository of American happiness, the Constitution of the United States. Let them cherish it, too, for the sake of those who, from every clime, are daily seeking a dwelling in our land."

Washington was a unanimous choice to become the first president of the United States. In his inaugural address, April 30, 1789, he gave thanks "to that Almighty Being who rules over the universe, who presides in the councils of nations," and in humility he declared, "No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

It was Washington's conviction that "nothing but harmony, honesty, industry and frugality are necessary to make us a great and happy people." He also believed that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Washington was especially concerned that religious liberty should be assured in America. Writing to a group of ministers the year he was inaugurated President, he declared, "If I could have entertained the slightest apprehension that the Constitution framed in the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical Society, certainly I would never have placed my signature to it; if I could now conceive that the general Government might ever be so administered as to render liberty of conscience insecure, . . . no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution."

Washington's views were a reaffirmation of those great truths recorded in a sacred record lying buried in a mountain where the last tremendous battle between the Nephites and Lamanites had been fought, and near the scene of some of the Revolutionary War battles—a record on metal plates that prophesied of the American Revolution and of the destiny of the new republic:

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them. And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them. And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the



the best horseman of his age . . ."

power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them." (1 Ne. 13: 16-20.)

America, declared this ancient record, is "a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof." (Eth. 13:2.)

But this great, divinely inspired plan for the establishment of a democracy in this choice land and the restoration of the gospel under its protective Constitution had even broader implications. Christ had declared to his apostles of old, and again through the latter-day Prophet Joseph Smith, that his gospel was to be preached throughout the world, "to every nation, kindred, tongue and people," as a further preparatory step to the second coming of the Savior. And the gospel could be preached, heard, accepted, and lived only in countries with a sufficient degree of freedom to permit it. The political freedom movement had to be a forerunner to the preaching of the gospel.

The opening battle of the American revolution has been described as "the shot heard around the world" because this successful struggle for freedom inspired republican movements in many parts of the earth. The American republic proved itself so enduring and successful that it set in motion a worldwide chain reaction in man's desire for freedom.

Washington was thus more than an American hero. He was a key figure in the worldwide struggle for human liberty and dignity; an instrument in the hand of God to help make it possible for the restored gospel to be preached throughout the earth.

As he observed at the beginning of the revolution, "The cause of virtue and liberty is confined to no continent or climate; it comprehends within its capacious limits the wise and good, however dispersed and separated in space or distance."

How fortunate it would have been had the government and citizens of the United States, at the time the gospel of Jesus Christ was restored to the earth, paid heed to Washington's words; how great a blessing it might yet be to the United States and to all the world if even today we would pay heed:

"The citizens of America, placed in the most enviable condition . . . are, from this period, to be considered as the actors on a most conspicuous theatre, which seems to be peculiarly designated by Providence for the display of human greatness and felicity. . . . It is in their choice, and depends upon their conduct, whether they will be respectable and prosperous, or contemptible and miserable, as a nation. . . . The eyes of the whole world are turned upon them. . . . It will be worthy of a free, enlightened, and, . . . a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence." ○

*

Richard L. Evans

The Spoken Word

Home Makes the Man

It is a common saying," said Samuel Smiles, "that 'Manners make the man'; and there is a second, that 'Mind makes the man'; but truer than either is a third, that 'Home makes the man.' For the home-training includes not only manners and mind, but character. It is mainly in the home that the heart is opened, the habits are formed, the intellect is awakened, and character moulded for good or for evil."[1] It is everlastingly true that life is a family affair and that the family is the most important relationship of life. And the more the emphasis is otherwise, the more problems there are. The more the pull away from the family, the more there is of lawlessness, of looseness, of human loss. The family is responsible for its own, for keeping, for caring for; for love, for loyalty. The chief responsibility of parents is "to bring up [their] children in light and truth"[2]—to love, to teach, to train, to take the time it takes. A certain woman was heard to say as she observed a manly young man: "I would give twenty years of my life to have such a son." And the mother of the young man was heard to say: "That's what I *have* given—twenty years of my life to have such a son." But what better purpose would there be to take time for? Where in all the whirl of running around and splintering our lives into a thousand less meaningful interests and activities, where could we better take time? Where could we better invest for the future than in our families? Any man who is too busy to enjoy his family, too busy to be closely acquainted with his children, is *too* busy. He is overbalanced. "The home is the source of our national life," said President David O. McKay. It is also the source of our personal lives, and in a sense the determiner of our everlasting lives. And so today our plea for parents is to take the time it takes to draw near to those whom God has given. Let there be love at home. Let there be tenderness and teaching and caring for, and not a shifting of responsibility onto others. God grant that we may never be too busy to do the things that matter most, for it is "home [that] makes the man!"

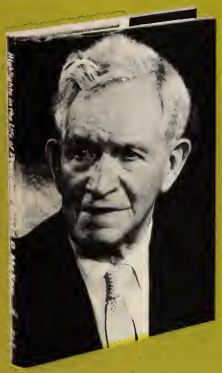
* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 11, 1966. Copyright 1966.

[1]Samuel Smiles, *Character: Home-Power.*
[2]D&C 93:40.

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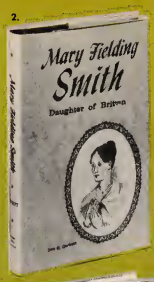
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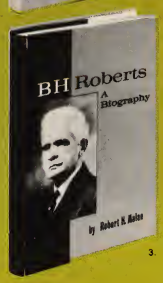


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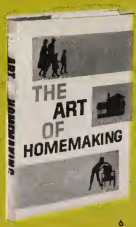
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Feb. Era 67

The Era Asks

Dr. Leroy J. Robertson is chairman of the General Church Music Committee and an internationally respected composer, having won the 1947 $25,000 prize for **Trilogy,** the best symphonic work in the Western Hemisphere. He was decorated by King Paul of Greece for his symphony **Passacaglia,** and his choral and chamber music is performed worldwide. Brother Robertson's best-known composition on the Mormon theme is **Oratorio from the Book of Mormon.**

About Latter-day Saint Hymns

Q—One of your committee's assignments is to provide hymns for the Church. In your opinion, what makes a good hymn?

A—One of the earliest definitions of a hymn was that it should be a song of praise to the Lord. The Apostle Paul's view was that elements of "teaching and admonishing" should also be considered. Many hymns are spiritual songs sung for the exhortation, encouragement, and uplift of the congregation. Good hymns are written in the language of prayer, praise, faith, and self-commitment, and as such they become a vital part of religious worship.

Q—Is your concern mainly with idealogical values?

A—I should like to think so, but since hymns are generally sung by people of various artistic ideals, tastes, and opinions, it often becomes necessary to modify certain idealogical concepts for a time, hoping that eventually they can be presented in a convincing manner and be accepted.

Many people in all churches are moved by the singing of so-called "gospel" or revivalistic hymns. Others feel that these pieces are more secular than sacred and should not be used in church services. I believe that the majority of our Church members feel today, as they have always felt, that the great doctrines of the gospel should be expressed with worthy, noble words set to music that intensifies and glorifies the meaning of the doctrines expressed.

Q—How were the hymns selected that make up our present hymnbook?

A—Since our present hymnbook contains numbers that have appeared in all previous editions, it is probably best to discuss this in relation to these editions.

Three months after the organization of the Church a revelation was given through the Prophet Joseph Smith to his wife Emma to compile a hymnbook for the Church. (D&C 25:10-12.)

Two years later W. W. Phelps was instructed to correct and print the hymns so selected. A number of these hymns were published in the *Evening and Morning Star* during 1832 and 1833. Unfortunately the printing press was destroyed and much of this material was lost.

But the work was resumed, and in 1835 90 hymns were published —including 38 by members of the Church, and 29 by Phelps himself.

Q—Do we sing in the Church today any of those first 90 hymns?

A—Twenty-nine hymns of that first compilation are included in our present hymnbook. The hymns of that original edition were probably sung to tunes of Protestant hymns or to familiar ballads or folk melo-



Photos by Lorin Wiggins

dies. It was a true hymnbook, having words but no music.

In 1840 the first edition of *Sacred Hymns and Spiritual Songs* was published in England under the direction of Parley P. Pratt. This was one of the most important hymnals in the subsequent history of our hymnody.

In Nauvoo in 1841 a revised and enlarged edition of the hymnal was published, but it was the English edition that found favor with the Saints and was taken by them westward. This westward exodus produced a new wave of folk songs and hymns, the most noted of these being William Clayton's "Come, Come Ye Saints."

Q—Apparently Latter-day Saint creativity had been principally in hymn words. When did the Church begin creating its own hymn music?

A—Soon after the pioneers reached Utah, choral singing became popular. In the 1850's and 1860's convert musicians began to arrive from England and Wales. The oral tradition of music began to give way to the study of musical notation and the need for written and printed music. Some songbooks were obtained from the east, but they were scarce and expensive.

In 1871 the publication of the 1840 English hymnbook of Parley P. Pratt was transferred to Salt Lake. It became known as the *Latter-day Saints' Hymnbook.*

In 1869 *Utah Magazine* published a song by John Tullidge. This introduction of music type into Utah journalism made it possible for other journals to print music on a limited basis. *The Instructor* became active in this field, and several small volumes of words and music were published during the next two decades.

In 1889 *The Latter-day Saint's Psalmody* was published under the direction of the First Presidency. The editors were George Careless, Ebenezer Beesley, Joseph J. Daynes, Evan Stephens, and Thomas C. Griggs. This first edition contained 354 tunes. Three-fourths of these were written by Latter-day Saints, of which one-fourth were "restoration hymns" from the *Latter-day Saint Hymn Book,* which had become almost as closely identified with the Church as the music composed by its members.

In 1908 *Songs of Zion* was published primarily for missionary work—"to address the sectarian world in its own terms," with a total of 260 tunes. More than forty

percent of these were non-Mormon, the majority being "gospel hymns" of the type popular with evangelistic sects of that period. The remaining 144 were taken from the *Psalmody* and the auxiliary organization songbooks.

Q—How was this compilation received?

A—*Songs of Zion* was received with such favor that the *Deseret Sunday School Songs* was soon patterned after it. This volume became one of the most popular songbooks in the Church.

Then in 1927 *Latter-day Saint Hymns* was published under the direction of the First Presidency. It claimed succession to the *Latter-day Saints' Hymn Book, Psalmody,* and *Songs of Zion,* with the addition of some new hymns.

In 1948 *Hymns—The Church of Jesus Christ of Latter-day Saints* was compiled by the general music committee of the Church under the direction of the First Presidency and the Council of the Twelve. This volume contains compositions chosen largely from the *Latter-day Saint Hymns* (1927) and the *Deseret Sunday School Songs,* although in its compilation material was also drawn from all previous collections, including the original hymnbook compiled by Emma Smith. Several original hymns were also written and composed by members of the Church for the 1948 edition. In this present hymnbook our people have provided about 42 percent of the hymns, both words and music, and 23 percent with either words or music; the remaining 35 percent is from our general Christian heritage, and that—in answer to your question—is how we got our present hymnbook.



Photo by Eldon Linschoter

Q—Have the Latter-day Saints always been a musical people?

A—Yes, music has always been a vital force in building and sustaining the morale of the Church. It has been identified with all activities of the Saints. In days of persecution they drew upon it for solace and assurance. In days of prosperity it became an iron rod of protection against temptations inherent in false concepts and ideas.

There was considerable musical life in Nauvoo during the few brief years of peace before the martyrdom of Joseph Smith. Both vocal music and instrumental music were widely used for religious, social, and even military purposes. A charter was granted for the establishment of a university, and a "Department of Music in the Uni-

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versity of the City of Nauvoo" was a part of the outlined program.

After the Saints reached the Salt Lake Valley, musical needs were recognized in Brigham Young's colonizing program. A musician was as important to each expedition as was a blacksmith, a carpenter, or a miller.

Q—What are your thoughts concerning the performance and creation of music in the Church today?

A—We are concerned with the problems of music training, performance practices, and the creation of new compositions. Our talented members now have many opportunities for study with excellent teachers both in and out of the Church.

We have outstanding choirs and choral groups. We are beginning to develop instrumental performers of symphonic ability. It is necessary that we encourage this kind of activity, because the standard repertoire of concert instrumental music, oratorio, opera, and ballet is based upon the concept of the Viennese Symphony orchestra. In order to perform the greatest musical literature, it is necessary to have instrumentalists who can play it, singers who can sing it, and conductors who can rehearse and conduct it. Our accomplishments already indicate that Latter-day Saints are on the threshold of realizing this great ideal.

As resources for adequate performances increase, our Latter-day Saint composers and poets will be motivated to create new and important compositions. It is wrong at any time to stifle the creative impulse, but we must remember that a person of talent must subject this talent to discipline and control if he is to realize the best results.

Q—In a day when so many different styles of music bombard us, what is your opinion concerning the music of the future?

A—We should certainly not close our eyes and ears to any music or worthy work that is not traditional. We've had a whole new dimension given us by the space age, and some might think that it will not affect music and the arts, but it could. For example, the principle of the ballast and gravity are applicable to music and literature. The principle of the ballast is that if you shoot a cannonball, it goes in an arc for a distance and then suddenly drops. The ball doesn't drop in the middle of the arc, but toward the end, where gravity takes over and pulls the ball down. In music we build to a climax and then come to a rapid conclusion. We have now found that gravity does not operate in space as it does on the earth. Things have been set loose.

What is the new law upon which the arts will base themselves? Perhaps now that we have gone beyond the attraction of gravity the theory of the ballast will not always be applied to the immaterial arts. I often feel that the music of the future, and church music with it, may well reflect the life and times of things we find hard to comprehend today. ○



Photo by Eldon Linschoten

Dr. Robertson wishes to acknowledge two sources of information on Church music: *Borrowed Music In Mormon Hymnody*, doctoral dissertation by Dr. William Leroy Wilkes, Jr., and *Stories of Mormon Hymns* by J. Spencer Cornwall.

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O. Pat Barney, counselor at Jefferson High School, Portland, Oregon, is a member of the Portland Ninth Ward bishopric and the father of six children. He attended Brigham Young University and received his bachelor's degree from the University of Utah and doctor of education degree from the University of Oregon.

How to Identify Potential Church Dropouts



Illustrated by Dale Kilbourn

By O. Pat Barney

● One of the great concerns of the Church is the attendance of its young people at sacrament meeting, Sunday School, MIA, and, for the boys, priesthood meeting. In wards and stakes everywhere leaders meet regularly to discuss the activity of youth and to consider methods of reactivating those boys and girls who have dropped from active participation.

As an incentive for increased participation in the Church programs, Individual Awards are presented to those Aaronic Priesthood members and young girls who attend at least 75 percent of the meetings, in addition to fulfilling other requirements. Many do not achieve this annual recognition, because they have not attended the required number of meetings or have not met the other qualifications.

What can we do to reactivate these youths? Some answers and clues may be found in the public school system, where considerable research has been conducted on the dropout problem. Perhaps a review of pertinent research and an analysis of common factors may prove fruitful for a solution of the church dropout problem.

A study conducted by the Michigan State Curriculum Committee on School Holding Power has given some characteristics of the potential school dropout. If these characteristics are grouped arbitrarily as "predisposing factors" and as "signs of alienation," with terminology changed to fit the church situation, we have the following lists.

Predisposing factors (defined as those conditions in the lives of boys or girls that are likely to cause them to find little or no interest or satisfaction in church activities):

1. Frequent changes of ward because family moves.
2. Nonacceptance by teachers, quorum advisers, bishopric, and other ward leaders.
3. Nonacceptance by classmates in MIA, Sunday School, and Aaronic Priesthood groups.
4. Unhappy and/or unsettled family situation.
5. Marked difference from other members in same age groups in regard to size, interests, physique, social class, dress, nationality, or personality.
6. Inability to afford expenditures for such things as summer camps, craft materials, manuals.
7. Serious physical or emotional handicap.
8. Past record of delinquency. (This should be viewed as a predisposing factor only, since the principle of repentance should always be considered.)

Signs of alienation (those behaviors that show that the young person has found little or no interest or

Research on the school dropout problem

satisfaction in church activity and has moved in the direction of inactivity):

1. Consistent failure to achieve in Scouts, Beehive class, and other auxiliary "reward" programs.
2. Consistent failure to achieve the Individual Award.
3. Irregular attendance, attending opening exercises but not classes, leaving before completion of meetings, wandering during services.
4. Active antagonism toward auxiliary teachers, quorum advisers, bishopric.
5. Marked distinterest in church meetings, with feelings of not belonging.
6. Nonparticipation in summer camps, class or quorum outings, MIA activities.
7. Current record of delinquency.

In studying factors predisposing young people to delinquency, it has been found that home factors, particularly the role of the father and mother, are of vital importance. The love, supervision, discipline, and atmosphere found in the homes of boys and girls of our wards are vital forces affecting the way these young people perceive the Church and its role in their lives.

When young people do not easily fit in with the group, when factors exist that make it difficult for them to have feelings of success in church activities, when the home fails to provide youth the necessary stability and direction, the ward leaders who are engaged in youth programs must fill the void. Those members of the Church called to work with youth must get close to each boy and girl. They must, through genuine interest, get to know particularly well those young Latter-day Saints who can be characterized by one or several predisposing factors. These are the youth who require frequent interviews, visits by home teachers, rides to functions, invitations, and sincere interest and appreciation.

A most important need of youth is a feeling of success, of being able to contribute to the general welfare, and of being needed and considered important. Alfred Adler defined this as social interest. Those who are being challenged, who find life worthwhile, and who are doing things for the welfare of others and of society in general exhibit a great deal of social interest. Those who are doing none of these things and who find no success and no reward for living are very discouraged and consequently exhibit little social interest. Their time and energy are spent either in protecting themselves or in trying to prove to themselves and to others that they really are worthwhile individuals.

The Individual Award programs of the Church are especially well designed for helping young people get a feeling of success, satisfaction, and joy through participation in the Church. A feeling of belonging, a true *esprit de corps,* can be built in the individual members of groups through participation in important and worthwhile group activities. The activity requirements of the Individual Award not only instill this feeling of group membership but also train and instruct. Young men and women are encouraged to give public addresses and to participate in welfare service or quorum projects. Young men collect fast offerings, home teach, and speak in or conduct cottage meetings. Participation in these activities can help young people gain insight into their own worthwhileness and value to the group as well as to develop their talents.

A personal interview by the bishop or an auxiliary leader shows the youth that he is important enough for some busy person to take time with him. When a boy or girl has been absent from meetings, a home visit by the adviser, working with the home teachers, may be made to ascertain the reason for the absence and to invite the youth to future meetings. The properly conducted interview by the bishop or the home visit by the adviser can have a most salutary effect on the way a young person sees himself in relation to others.

Positive action in preventing youth from dropping out of church activity can be taken. Leaders should observe and carefully study the records and actions of each boy and girl and identify those who are predisposed to drop from activity as well as those who have moved from active participation. This may be done by referring to the aforementioned behavior factors.

Care should be taken that these young people are not labeled as delinquent or problem children, so that positive attitudes may help sustain them, their age-group friends, and youth workers. Positive action can be taken by ward leaders who know which persons are not gaining feelings of success, have little feeling of belonging, and are discouraged with the programs of the Church. Added effort can be made to visit them in their homes, to interview them, to involve them in meaningful activities, and to just let them know that they are worthwhile, important persons who are needed. ○

gives valuable insight into reasons for Church inactivity, claims the author.



"All I've heard is church,
baptism, blessings, tithing,
Word of Wisdom, and meetings.
I'm sick of it,
do you understand? Sick!"



Illustrated by Richard Brown

The Uncertain Promise

By G. Morris Rowley

(Part 2)

● As the months blended into years, the life of Tom and Betty Carlson established a pattern. Tom was successful as a salesman, providing all the lovely things that make life pleasant—rugs, draperies, cars, trips, and sports. Anything her heart desired was Betty's for the asking except that which she wanted most—a husband who presided over the home by virtue of his priesthood and who would bind that home together in eternal unity.

To say that Tom had broken his promise to take Betty to the temple would not be quite accurate. He still intended to do so. He would get around to it someday, but not just yet.

As time went by, Charles and Robert came to join the family. They were only fourteen months apart. Three years later Patricia was born.

But there was a special place in Tom's heart for Becky. It was always she who raced down the walk to meet him as he came from work. Tom and Becky had lots of talks together about "grown-up" things. Perhaps Tom's greatest pleasure was to hold her on his knee, her brown curls pressed against his cheek, as he read again and again the old, familiar tales and poems about princes and fairies, ghosts and elves, and Christmas. She asked lots of questions and laughed with sheer delight at "Daddy's funny answers."

The blessing of the baby, Patricia, would be awkward. It had been difficult for Betty to get Tom to fast meeting when the two boys were blessed, and he seemed more reluctant than ever each time church was mentioned. While he still was cordial to the home teachers, he always found ways of keeping them from talking about the gospel. This, however, was becoming more difficult, since Brother Merrill had been reassigned to the Carlsons.

At supper one evening, the week before fast meeting, Becky asked, "Daddy, are you going to bless Patricia?"

Betty's heart sank.

"No, Pet. The bishop's supposed to do that."

"But Laura's daddy blessed their baby."

Tom was searching for an answer as Betty came to the rescue. "Daddy would like the bishop to do it for him," she said.

Tom was grateful. "I have to take her up to the bishop," he added.



Almost without thinking Tom had committed himself to attend and to stand in the circle.

But things were not smooth at fast meeting, and Tom returned in a huff. John Menlove had borne his testimony and discussed the Word of Wisdom. "He was looking right at me half of the time," Tom complained, "and Brother Windsor testified to the importance of tithing—for my benefit."

But the thing that really annoyed Tom was the long-faced testimony of Larry Beaman, in which he mentioned Tom by name. He was glad to see Tom taking part in church, he had said, and he hoped Tom would repent and do the right thing for his family's sake, if not for his own.

Betty tried to assure him that those who spoke about the Word of Wisdom and tithing had good intentions and probably didn't know anything about Tom's problems. But all that she said was to no avail.

All of this was not a good omen for Becky's baptismal date. How Becky longed to have her daddy baptize her. Tom couldn't possibly understand what it could mean to an eight-year-old whose friends' fathers had baptized them, and whose Primary teacher had suggested that "perhaps your Daddy would like to do it."

Thursday evening was Tom's bowling night. The two boys and Patricia had been put to bed, and Becky sat on the rug reading a book. Betty was looking out the window and seeing nothing.

Becky looked up. "Did you ask Daddy yet?" she asked.

Betty knew about what, but she asked just the same. "About what?"

"About baptizing me," Becky said simply.

"Not yet."

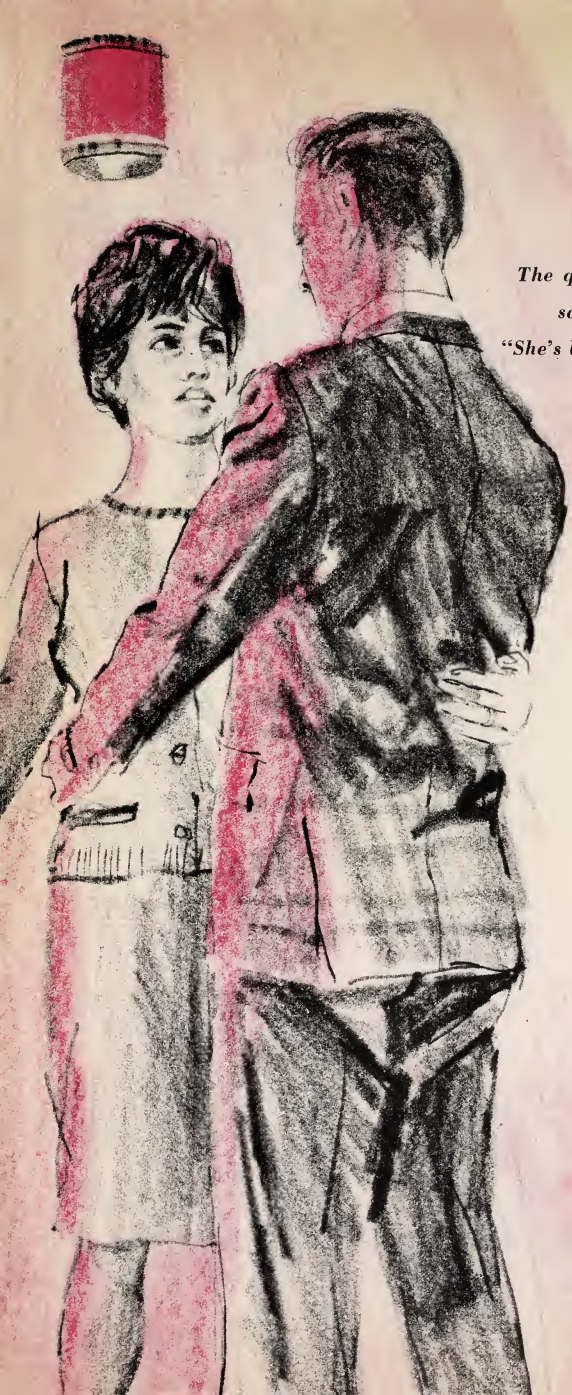
"Why not? Don't you think he will?" she asked.

"I don't know, Becky. I hope he will. Maybe you should ask him when he comes home. I'm not sure you should be baptized now anyway, if you are not over that cold," she added.

"I'll be all right. Let me ask Daddy myself when he comes home."

"Perhaps it would be just as well if you did," replied Betty.

The doorbell rang. It was Brother Merrill, their home teacher. After the usual greetings, he announced his errand.



The quarrel, the bitterness seemed so far away now as Betty blurted out, "She's been unconscious since one o'clock—and they've done a spinal tap."

"Brother White reminded me this morning that Becky is eight years old now, old enough to be baptized," he said. "I came to see if I can help you make the necessary arrangements."

"That's very thoughtful of you," said Betty. "Becky and I were just talking about it."

"As part of the home teaching program, we are to check on such matters with the family and give whatever help and encouragement we can. Do you want to be baptized?" he asked Becky.

"Yes," she said, "and I want my Daddy to baptize me."

"I think that would be nice. Have you asked him?"

"Not yet."

Brother Merrill suggested that Betty and Becky see the bishop and request a recommend.

As the conversation concluded, Tom came in the back door. "Anyone home?" he called from the kitchen.

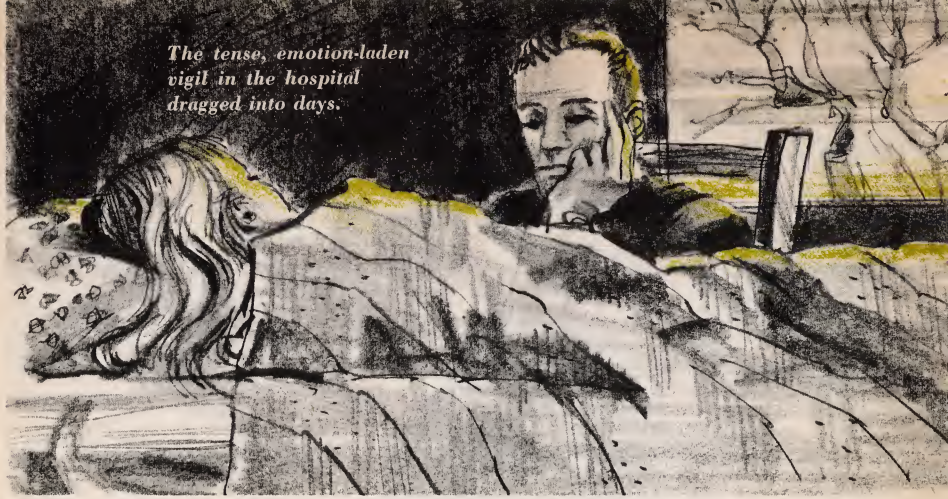
"Yes," Betty answered. "Becky and I are in the living room, and the boys and Patsy are in bed. Come on in. Brother Merrill is here."

Tom came in, shook hands with Brother Merrill rather formally, and sat down.

"Well," he said, "what is the lesson about this month?"

"I really didn't come to give a lesson tonight. We had our lesson last week. Brother White suggested that I come and discuss Becky's baptism with you."

"I see," said Tom.



The tense, emotion-laden vigil in the hospital dragged into days.

Becky went to her father, put her arm across his shoulders, and asked, "Daddy, will you baptize me?" Now her cheek was against his.

Tom's answer was evasive. "Becky, your cheek is hot. Don't you feel well?"

Again there was silence. Betty broke it. "Tom, don't you think you could? You know what it means to her."

"I'll have to think about it," he said irritably.

Becky began to cry and ran into her bedroom.

"Now what's the matter with her? I didn't say I wouldn't."

"You didn't say you would, either," said Betty. "Tom, she isn't feeling too well, and she's been planning on this for a long time."

"I can't see why it makes so much difference to her," he said, raising his voice a little.

"Because she idolizes you, and because her baptism means a great deal to her." Betty's voice was firm.

"Tom, this would be a wonderful thing for all of you," suggested Brother Merrill.

But Tom was not convinced. In fact, his irritation was coming to the surface. "What is this?" he said, looking at Brother Merrill. "Is this some kind of conspiracy? You and Betty put Becky up to this."

Brother Merrill raised his hand. "Tom, I assure you . . ."

Tom didn't let him finish. "Brother Merrill, I'm not a decent member of the Church. I don't hold any priesthood of any consequence, I guess, but I'm head of my house. I don't need anyone to come in and tell me or my wife or my daughter what to do. I'll thank you to leave my house. From now on we'll make our own decisions."

"Tom!" Betty cried, as Brother Merrill walked slowly from the room. As the door closed, she exclaimed, "Tom, for the first time in my life, I'm ashamed of you. You know very well that Brother Merrill and I were not plotting against you. You know that we were only planning for Becky's baptism because you don't seem to care enough to do it. Brother Merrill was simply doing his duty."

Now they were shouting. "Betty, it seems to me that for months all I've heard is church, baptism, blessings, tithing, Word of Wisdom, and meetings. I'm sick of it, do you understand? Sick! So help me, if you don't—if you don't lay off this business, I'll leave this house permanently."

Betty burst into tears as Tom slammed the door.

Breakfast next morning was a somber affair. Tom had come home very late the night before to find Betty composed, awake, but very quiet. Neither said a word, but neither had slept. Now they sat at breakfast in stony silence, even the children sensing something was wrong. Becky glanced from one to the other, wishing they would talk. Breakfast was usually such a happy family time. Somehow she felt that she had done something wrong, that she was really the cause of the whole thing. All were trying to force food down; none but the small ones were succeeding.

Suddenly Becky began to cry. "Mommy, Daddy, please be nice to each other," she sobbed, and she ran to her room.

Tom threw his napkin on the table, put his coat on, and moved toward the door.

"Tom, please . . . ," was all Betty could say as he stormed from the house.

By Saturday morning, baptism day, some degree of composure had returned to the Carlson household. When Becky and Betty returned from the service, Tom was not at home. The house seemed quiet and empty. Then it was Becky who broke the stillness.

"Mommy," she said, "I'm glad today. All my sins are washed away."

"That's right." Betty managed a smile as she clasped the child's hands in hers and bent to kiss them.

"I love you, Mommy, and I love Daddy too. Mommy, where is Daddy?"

"I don't know," Betty responded absently. "I'm sure he'll be coming soon."

"Mommy, my head hurts! You seem far away."

Betty pulled her close. Her face registered alarm. "I'm right here, dear. Where does it hurt?"

Becky put her hand to the back of her head as she sank to the floor.

It was 11 p.m. when Tom met



Betty in the corridor of the hospital. Agony was written in every line of his face. The quarrel, the bitterness, the angry verbal exchange now seemed so far away, so trivial. Betty stretched her arms toward him as he approached. They embraced.

"Is Becky going to be all right?" he asked anxiously.

"I don't know, Tom. She's been unconscious since one o'clock. They've done a spinal tap, but they haven't said much. Dr. Brown has called in some specialists."

"Can I see her?"

"Yes, but they are not allowing anyone else."

Tom turned toward Becky's private room. He hesitated momentarily, then walked toward the door. As he entered the room he could see Becky's pale face turned toward the dim lamp. Her limp little hand sagged over the bedside. She was breathing heavily. He approached the bed and placed his cool hand on her burning forehead. Slowly her eyes opened and focused. As she recognized her daddy, she smiled.

"Daddy," she said, "I knew you would come."

"I'm here, Becky."

She rested momentarily, and then—

"Daddy, can you pray?"

"I—I don't know," he stammered.

"It's easy," she said between breaths. "You just talk to our Father in heaven, thank him for your blessings, and ask for what you want. Then you say, 'in the name of Jesus.' Will you pray for me, D . . . ?" She lapsed again into unconsciousness.

Tom sank to his knees and knelt beside Becky's bed for long moments. He was unaware that Betty had joined him and was kneeling there silently beside him. At length his voice become audible through his sobs.

"Father in heaven, I—I don't know whether or not you even know me. You could have forgotten me long ago, and probably should have, but you know Becky here. She is one of your brightest angels. I have done nothing to deserve her, the other children, or Betty, but from the bottom of my heart I thank you for them. I thank you for things too numerous to mention. But, Heavenly Father, I have a great need, as you can see. My Becky is—is very sick. No one can save her unless you do." There was a long silence, and then: "I beg of you, because begging is all I have the right to do, I beg of you to save my Becky. In the name of Jesus Christ. Amen."

Tom gathered himself up and, discovering Betty, assisted her to her feet. By this time Betty was sobbing violently. They walked from the room together.

The tense, emotion-laden vigil in the hospital dragged into days and then it seemed into eternities. How long was it since that Saturday night? Betty found it necessary to be with the small ones at home, but she came back to the hospital as often as she could. Betty's mother and father had stayed a night or two, but both had caught colds and, of course, were not allowed to be in the hospital. Tom stayed almost constantly with Becky. He paced the floor and then tried to read. He thought of dire things, and he prayed to God they wouldn't happen. And he remembered the little sweet things he and Becky used to do together; the things she said; the times he was too abrupt; the times he didn't have time. Tom had relived a thousand times that morning when he had stomped out of the house. How could a grown man behave so much like a child?

Tom was pacing again. This was Thursday morning. He tried to focus his eyes. It was Betty.

"Tom, how is she?"

"No change," he muttered.

"Tom, you must go home and

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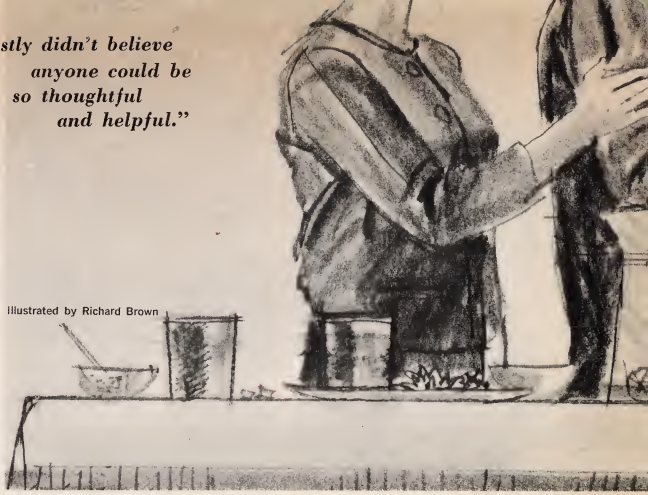
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"Thanks again. I honestly didn't believe anyone could be so thoughtful and helpful."



Illustrated by Richard Brown

rest. You haven't shaved for three days. You haven't had a decent night's rest for nearly a week. You'll be sick."

"I can't leave her. Besides, you need to be with the kids."

"You must go home, Tom." Betty was almost pleading. "We'll just have to find someone to stay tonight."

But who? This was a good question. Tom's family was a thousand miles away. Their friends? There were lots of them, but they were the kind you enjoy at parties, and you could hardly involve them in your personal troubles.

Then Tom had an idea. Les Walker. Going to the phone booth he fumbled through the directory and then dialed.

"Hello. Les?"

"Hi, Tom. Where have you been?"

"I've been right here at the hospital."

"You sick or something?"

"No, but Becky is. Very sick. Les, I wonder if you could come over and stay with her a while?"

"Well . . . I'd be glad to, but I've been trying to work out that group program with the Houston people, and I have a bowling date with Don McBride tonight. But I might be able to work something out a little later."

Tom placed the receiver slowly in place. His thoughts ran to other business associates. Larry! Sure, Larry Beaman. He had taught in the Sunday School. Tom pawed through the phone book again, then dialed with unsteady finger.

"Hello, Larry? This is Tom Carlson."

"Tom! How are you?"

"Not too well. Becky is ill. We've been in the hospital with her for nearly a week. We need help. The doctors want someone other than the nurses here so that we can keep in touch. Could you —well, tonight could you—?"

"I'm afraid not tonight, Tom. I have a meeting. Maybe tomorrow night . . ."

"But we need . . . oh well, thank you anyway." Tom hung up again.

"I guess there is just one thing left to do," he said. "I'll go home and clean up and take care of the kids. I'll try to rest a little and then come back."

"You'd better stay home all night and let me stay here."

They walked toward the door. It opened as Tom's hand was reaching for the latch, and Brother Merrill entered.

"Tom, Betty, how is Becky? Why didn't you call me?"

Tom was puzzled. "Do you have someone here in the hospital?" he asked.

"Yes — Becky Carlson. I'm ashamed that I didn't come sooner, but I didn't know, Tom."

"You—after the way I treated you? You are here—to help us?"

"Of course."

"But why?"

Brother Merrill's hand was on Tom's shoulder. "Because I think the world of you and your family, and because you're my brother. Now what do we need to do?" Before Tom had time to answer, Brother Merrill added, "The first thing, it seems to me, is that you'd better go home, get yourself a shower and a shave, and go to bed. I'll stay right here, and the moment there's a change, I'll call you."

Tom's eyes were swimming. It took effort to answer. "Thank you," he said. "Thank you!"

As Tom and Betty came into the house, they were greeted by Sister Grace Merrill. Round, efficient, motherly, she was a 65-year-old dynamo. The house was immaculate, the table was set, the children were in bed, and order had somehow come out of chaos in the Carlson home.

Wearily Tom showered, shaved, ate a bowl of soup, and started for his bedroom. He stopped, his hand on the bedroom doorknob. He stood there a full sixty seconds before turning and moving slowly, deliberately to the dining room table where Betty and Sister Merrill were still seated.

"Sister Merrill, I have no words to express my appreciation to you and your husband. Thank you so much." He moved around the table toward Betty, took her by both hands, and said, "We must pray again for Becky."

Tears flooded Betty's eyes as she turned to Sister Merrill. "Will you join us?"

They were on their knees for some time before Tom found the words he needed or the strength to express them; then, with tired voice and deliberate, firm language, he began: "Father, we are still greatly upset and worried about our Becky. She's tiny and innocent and shouldn't be called upon to suffer as she is. We, therefore, beg of you, take away her suffering. It was Becky who taught me to pray, and it has been through her long hours of illness that I have learned much more. These lessons have come hard, but they are sure, and I promise to be true to them all the days of my life." Tom now drew a long breath that became a sob, deep as his soul, as he continued. "Take her home, Father, if you must; but make her well if it's your will; for we now say with our whole heart, 'Thy will be done.' In the name of Jesus Christ. Amen."

Then Tom arose, patted Sister Merrill on the shoulder, kissed



Betty, and went toward the bedroom. "You'll call, won't you?" he asked over his shoulder.

"The minute I hear anything," answered Sister Merrill.

Although Tom was completely dissolved in fatigue, he slept tensely. After only about thirty minutes the phone rang. He sat up in bed and listened to Grace Merrill's quiet voice.

"Hello. Yes . . . Yes, I'll call him."

Tom was at the door before she said, "Tom, it's George at the hospital."

His hand trembled as he lifted the receiver. "Hello . . . Yes . . . She what?" His head bowed. He was silent momentarily, and then he breathed, "Thank God. Oh, thank God! Thanks for calling. Goodbye."

By now Betty was in the living room. "Tom?" she asked.

"Becky's conscious. She's asking for us."

Betty melted in Tom's arms. . . .

The sun's rays streamed through the bedroom, arousing Tom. It was late. He could smell the tantalizing aroma of freshly fried bacon. He yawned, laced his fingers behind his head, and relaxed, his mind going back over the wonderful moments following Brother Merrill's phone call—the hurried trip to the hospital and then the assurance from Dr. Brown: "She's had a close call, and though I can't explain it at all, she's all right now and going to be as normal as apple pie." Tom blinked his eyes and shook himself a little to try to make sure that this was real.

Looking at the bed, he discovered that Betty was still asleep. This made it difficult to explain the aroma of fried bacon. He roused her, and they went into the kitchen. Here they discovered Brother and Sister Merrill, who had prepared an abundant breakfast—bacon, eggs, and the trimmings. The children were dressed and playing quietly in the kitchen.

It was Betty who spoke first. "Oh, how wonderful! How thoughtful!"

Grace smiled. "We were so excited and relieved when we heard the good news about Becky that we couldn't sleep much, so we thought we'd let you," she said.

"And we took full advantage," Betty said.

"You were exhausted."

"I really don't know what we'd have done without you the last 36 hours," Tom admitted. "Won't you join us?"

"No, thanks. Now that you're up and can look after the small ones, we'll be running along."

"I'm a little late for work," Brother Merrill said. "I'd better be on my way." As he moved toward the door, Tom grasped his hand. "Thanks again," he said. "I honestly didn't believe anyone could be so thoughtful and helpful."

As they turned their attention once more toward the bacon and eggs, Tom asked Betty to offer prayer and ask the blessing. Betty looked a little startled, but complied. Tom reached for the bacon, and then put his fork back on the table. He got up, went to the kitchen cupboard, and took down the five-pound can of coffee, but he didn't go to the stove. He started for the back door. Betty watched, perplexed and fascinated. Finally curiosity overpowered her, and she asked, "Tom, what on earth are you doing?"

"I'm taking this out to the garbage."

He returned to the house with a triumphant look on his face.

Then he went to the den and emerged with four cartons of cigarettes and walked with resolution to the blazing fireplace, where he deposited his burden. "I hope the air pollution authorities are in the next county for the next few minutes," he observed.

He again sat down to the table and took out his checkbook. "How much tithing do you suppose we owe for this year?"

"I don't know." Betty gulped. "I expect if we were honest we'd pay a thousand dollars."

Without further comment, Tom wrote the check and handed it to her. "On our way to the hospital, we'll stop to see the bishop."

As she looked at it, Betty caught her breath. "Where did you get twelve hundred free dollars?"

"This is my new boat," he said casually. "The old one is not bad. Besides, I have a feeling I won't have much use for it anyway." ○

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The Church Moves On

November 1966

10 Elder Ezra Taft Benson of the Council of the Twelve dedicated Italy for the preaching of the gospel.

20 Buenos Aires Stake, the 423rd functioning in the Church, was organized by Elder Spencer W. Kimball of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Twelve, with Angel Abrea sustained as president and Hugo Angel Catron and Juan Carlos Avila as counselors. It was here in Argentina, on Christmas Day in 1925, that Elder Melvin J. Ballard of the Council of the Twelve dedicated South America for the preaching of the gospel.

27 New stake presidencies sustained: President Marion G. Forsyth and counselors Heber C. Robinson and Edward S. Covington, in the North Rexburg (Idaho) Stake; President Don R. Earl and counselors Wells B. Mendenhall and Narvel J. Scherzinger, Liberty (Salt Lake City) Stake; President George W. Burns and counselors Frank H. Turner and James E. Stewart, Sr., in the Memphis (Tennessee) Stake.

December 1966

3 The appointment of Edwin C. (Ned) Winder, former president of the Florida Mission, as secretary of the Church Missionary Committee was announced.

9 Seventy thousand twinkling Christmas lights—many of them new from Italy—were turned on at Temple Square this evening. The opera *Amahl and the Night Visitors* was presented twice in the Tabernacle and will be sung at five additional performances before Christmas.

10 The appointment of David Lawrence McKay as general superintendent of the Deseret Sunday School Union was announced. Assistant general superintendents are Lynn S. Richards and Royden G. Derrick.

It was announced that Homer F. Royle of the Alpine (Utah) Stake has been called as a mission president. (This was announced on January 7 as the West Spanish American Mission. President Keith Romney of that Mission is being transferred to the Southeast Mexican Mission, succeeding President E. Seville Hatch.)

11 Sunset (Utah) Stake was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder Sterling W. Sill, Assistant to the Twelve; and Fremont (California) Stake was organized under the direction of Elder Marion G. Romney of the Council of the Twelve and Elder John Longden, Assistant to the Twelve. These brought the number of stakes now functioning to 425. John L. Nicholas was sustained president of Sunset Stake with Odell B. Cutler and Kenneth H. Rock as counselors; C. Russell Hansen was sustained president of North Davis Stake with Lincoln B. Gardner and Elwood S. Johnston as counselors. President Francis B. Winkel of Hayward Stake was sustained as president of the Fremont Stake with Andrew G. Hunt and Sterling Nicolaysen as counselors, and David R. McClellan was sustained as president of Hayward Stake with Dale E. Nielsen and Joel P. Gold as counselors.

A four-man television production team was in Salt Lake City photographing ward meetings. The 15-minute "news break" film will be released sometime in January by American Broadcasting Company-TV.

17 The reappointment of R. Hulbert Keddington to the general board of the Young Men's Mutual Improvement Association was announced.

The appointments of Gladys May Densley, Riverton, Utah; Emma J. Farnsworth, Dorthea Lou Christiansen Murdock, Mary Jane Egan Johnson, all of Salt Lake City; and Ruby Olson Haight, Provo, Utah, to the general board of the Primary Association was announced. ○



Era of Youth

Marion D. Hanks, Editor · Elaine Cannon, Associate Editor · February 1967



"The thrill of a lifetime."

"A tremendous adventure in scouting," "a great boy-man experience"—these were some of the scores of enthusiastic expressions from participants in the Canadian-United States LDS Boy Scout Encampment held at Farragut, Idaho, in the late summer of 1966. More than 3,600 boys and men took part in the encampment on the site of a great World War II naval training center. □ The event was planned as an activity to increase brotherhood through Scouting, and the boys from the United States (primarily Idaho, Washington, Montana, and Oregon) and Canada who took part had a great time bringing the hope to realization. They loved it! □ Several of the general authorities of the Church were present at the encampment, which was planned and supervised by a committee under the direction of G. Carlos Smith, general superintendent of the YMMIA. □ The photographs on these pages demonstrate the wide variety of choice experiences enjoyed by participants. The statements that follow are taken from speeches made during the encampment.

The spirit is catching!

When I was a boy twelve years old I was walking down a street in Ogden, Utah, with my friend. We heard a noise in the sky and looked up and saw an airplane flying above us making a terrific racket. It was then a great marvel to see an airplane fly, and I said to my companion, 'Isn't it wonderful?' He said, 'The most important thing in the world.' When he said that I stopped and thought and then said, 'No, that's not the most important thing in the world; true religion is the most important thing in the world.' My training in the Church and in my home had taught me that the guiding light of my life would be the religion to which I belonged.



Photographs by J. M. Heslop



"As members of the Church we have all the advantages that God has ever given to mankind, and in addition to that he has given us the priesthood, the power and the authority and the assignment to act in his name.

"I believe it was Herbert Hoover who said that a young man has two jobs, one of being a boy and the other of growing up to be a man.

"The real man is the one who matures in spirit . . . the one who achieves, who accomplishes . . . the one who sets a goal for himself in life and moves forward to that goal."—**Bishop John H. Vandenberg**



"I am very thankful for the priesthood that I hold. I am planning to be a missionary when I'm old enough. I want to bear my testimony that I am thankful for this Church and that I know David O. McKay is the true Prophet of God."
—Gary Riggs (Grand Coulee Stake)

"The priesthood helps us to gain more freedom. It teaches us to obey our parents and our teachers. The greatest blessings come from doing things willingly and not slothfully.

"Having the priesthood gives me responsibilities that no one else can fulfill. I have the responsibility to learn as much about the gospel of Jesus Christ as I possibly can. It is then my



duty to live my life in such a way that I can merit the jobs given me and can magnify them.

"Since I am old enough to hold an office in the Aaronic Priesthood, the Lord must feel that I am old enough to conduct myself in a pleasing way before him; and so the priesthood can be a guiding line in my life if I allow it to be. The priesthood helps me do the things that are right and to avoid the wrong."

— Robert F. Peterson (Mesa Stake)





"If we could make God the center of our lives in thinking of his children, of those with whom we deal, we would have sufficient strength to overcome our weaknesses."

— Elder Delbert L. Stapley





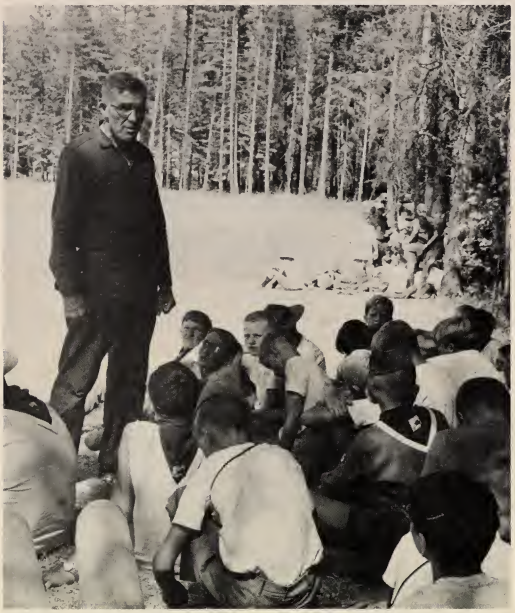
"When Joseph Smith kept his appointment with Moroni at Hill Cumorah, he went with the permission of his father. Even though he had been told by a divine messenger to go, he first asked the permission of his father and then he went. If I have any message for you this morning, it is that you cannot go wrong following Joseph Smith's example. Honor and obey your father and mother, as Joseph did."

— Elder S. Dilworth Young

"As you learn the great ideals of scouting, learn also the principles of the gospel, which include all true principles and ideals.

"The gospel is the only true plan of peace that I know of. It is the only plan that will unite us together as brethren in Christ. It is the only plan that doesn't include selfishness and domination but is founded on love and real concern and unselfish sharing.

"Some day each of you boys will be a parent yourself. You will have the responsibility of bringing up children. Try now to be the kind of children that you want your own children to be."— **Elder Delbert L. Stapley**





"Bless you as you return to the wards and stakes from which you come, that you may put into practice in your lives the principles of the Scout oath and law and the gospel, that all of you may be better holders of the priesthood and better Scouts."— **Blaine Watts**

"We understand that the sacrament is defined as meaning the sacred binding oath of allegiance, to obey one's leader, and to uphold his standard. Our leader is the Christ; the standard is the gospel. I think it would be well for us to always remember this definition, because it is meaningful, and the sacrament becomes more significant." (*See photo on* Era *cover.*)— **Elder Delbert L. Stapley**



"While we are young we should be striving to build our foundation on Christ. How does one do this? Through prayer, study, reverence, and living the life God wants us to live."

— **Scott Peters (Calgary Stake)**



MY BROTHER'S KEEPER



Roger Christensen

by
George G. King

I NOTICED DANIEL because he was late. And I liked him because of it, too.

I was spending a weekend in Salt Lake City with my cousin, and we had gone to priesthood meeting. He taught the deacons.

As they filed in the room, most of them smiled a "hello" at me, but none of them spoke; so I took a corner chair and proceeded to fall asleep. Soon my subconscious was hearing the speaker, whom I later learned to be the bishop.

Suddenly the door directly behind me was flung open.

The force of the door's opening pushed me forward, and if I hadn't clutched my chair I would have fallen on my face. Then I noticed the little lad who had entered with such a bang.

Coming into the room, he walked right in front of the bishop, backed up, walked around the bishop, and then flopped into a seat. Then he stood up, said, "Excuse me, Bishop," and flopped down again.

His name was Daniel. I surveyed his baggy brown pants without a belt and his baggy white shirt with tomato soup spots on it, and compared this to the neat Ivy League suit-and-tie outfits of the rest of the boys in the room. I then decided that this Daniel was also in a lions' den.

I became so interested in this boy that I forgot to fall asleep again. I learned, for instance, that Daniel was a newcomer. Perhaps his newness accounted for his enthusiasm. He answered every question—usually wrong.

When my cousin, the teacher, asked, "How can we help our mothers?" his hand shot up and he blurted out, "Not give your sister a black eye."

I cringed, all the boys laughed, and I noticed for the first time that Daniel's shoes weren't pointed like those of the other boys, and that the laces weren't tied either.

Whenever Daniel said anything after that, the class laughed.

I couldn't see what was so funny about his statements, and I wondered how long little Danny could stay excited and active in the Church with these "lions" laughing at everything he said.

When, at the end of class, the deacon president assigned places for the boys to pass the sacrament in Sunday School, I silently hoped that Daniel would get a choice spot. But he was assigned to the "number 8" place, which I assumed was the outer lobby and the back rows.

"Oh, let the whole thing go," I thought. "Why should I care so much about where that sloppy kid passes. I don't even know him. He isn't related to me." I got up as soon as I could and walked out and sat in the lobby. While I was sitting there a boy from the class came and sat beside me, a young boy who was neat and proper. He had been assigned to pass sacrament in the "number 1" spot.

"You from here?" I said.

"No, I'm from California. I'm staying with my grandmother."

"That's a neat suit you're wearing," I said.

"It's my twenty-fourth of July suit," he informed me. "It's getting old."

Almost an antique, I thought. Here it is August already.

But Danny saved the day. He came up and squeezed in between us, and then he started pleading with the California boy to trade him places in passing the sacrament.



"No, I can't." The new-suit boy said.

"Aw, c'mon."

"No." New suit was firm. "I don't want to pass to the bishop."

I became interested. I then learned that "number 8" was the bishop, the front stand, where the whole ward would see Daniel; it would be a moment for him to remember. This was my chance.

"But Dan," I said, "that's the place all the boys want to pass in our ward."

"Naw, I'm scared."



"This is your golden opportunity. The Lord blesses us for the good we do."

Danny shuffled his feet and got his shoe laces tangled. "But I don't want everybody to see me," he said. "My shirt isn't clean. And I haven't got a tie."

I looked at the bright red spots on his shirt and I had to agree that Daniel had a point there.

"Here," I said, "take my tie." And before I had time to regret it, my tie was in his grubby hands.

"But I can't put it on here," he said.

"Then don't. Where's the rest room?"

He directed me to the rest room and the California boy followed us. I happily found that if I left both ends of the tie out I could hide all the spots on his shirt. But no tie was big enough to cover all the wrinkles on it.

Then I noticed the neat gray suit coat of the California boy. "Charley, let me take your suit coat. Nobody'll see you on the back row. Let Daniel wear it up on the stand."

Charley went as white as Daniel's shirt wasn't. "Uh, my grandmother . . ." he started, and then he headed toward the door.

"Oh well, Danny boy," I said as I pushed his hair down, "you look so sharp you don't need a suit coat."

We sat on the front row, Danny and I and the rest of the deacons. I was there to keep Daniel from backing out. During opening exercises I kept whispering, "You'll do fine, boy."

Then it was time for the sacrament, and all the boys stood in a straight line facing the audience while a priest said the sacrament prayer. There was Daniel at the head of the line, standing so tall that he bowed a little backwards. Then I noticed I had forgotten to tie Danny's shoes. His long, gangling laces, wrapped around his feet, glared out like danger signs.

I closed my eyes and said a little prayer. "Oh, Heavenly Father," I prayed, "please be with Daniel. Please don't let him trip over his own feet. He needs thy help. I need thy help. We all need thy help. Please."

(Continued on next page)

Illustration by Jeanne Lindorff

As I opened my eyes I glued them to Daniel while he shuffled nervously about the stand with a bread tray in his hand.

And the Lord was with us. He finished passing to those on the stand and walked down one aisle and up another, without a single mishap.

After the second prayer Daniel started the long trek again, this time with a tray of tiny cups filled with water.

He walked a little taller and prouder now. He gave the tray first to the bishop, then to the next person, and the next, wiggling it back and forth all the time.

After he finished on the stand he walked, or maybe marched, to the steps that led down to the congregation. They all saw Daniel, water tray in hand, standing at the top of the steps, and then, they all saw him step on his shoelace, lose his balance, and fall to the knees.

But only I saw that proud, confident look change to one of horror. I had to help. I slid down the bench as near to him as I could get. "Stand, Daniel," I whispered loudly; "stand."

He stood. And he finished the walk around the center seats. But he no longer stood tall. He no longer looked proud.

As he sat beside me on the bench I reached out to him. "I'm proud of you," I said.

Daniel looked at his feet. "I fell," he muttered.

"You stood up again," I said and grasped his knee.

At the close of the meeting Daniel left quickly. I was talking to someone when he ran up with my tie in one hand and comb in the other. "Here," he said. Then he was lost in the crowd. I had my comb and tie. But Daniel was gone.

We were a little late for sacrament meeting that evening and had to sit near the back. My cousin counted seven deacons on the front row. Seven deacons wouldn't mean much to me if none of them were Daniel, and as far as I could see he wasn't there.

Then they stood up to pass the sacrament. "Can you see him?" I asked my relatives. "Maybe he didn't come."

My cousin's wife saw him, and then I saw him too, standing so tall his back bowed, ready to pass to the bishop again.

"He's there," I said. "He's there. And look—he has a tie on."

After sacrament the deacons sat on the back row, behind the radiator, with Daniel tagging along behind. The other boys were whispering, but they didn't let Daniel in on their conversation. But I saw that he was watching with great interest.

I began to wonder again how many times he'd keep coming to church if no one made him welcome. I was leaving town right after church, but I had to say something, do something, to show him that I cared if he came.

When the congregation filed out, I didn't see him until I turned the corner of the building and looked over on the parking lot. He was following three older boys into the shadows. I could tell that two of them hadn't been to church. "If I don't say anything now," I told myself, "it will be my fault." I went after him.

"Daniel," I called.

He stopped and turned toward me.

"Daniel, come here," I said and walked toward him.

He stood still.

"Hurry up, kid," one of the boys called.

But Daniel stood still and waited for me.

"I saw you pass the sacrament tonight, Dan," I said. "You looked fine."

"Oh," he said. That was all. He turned away.

"I want you to keep passing sacrament." I searched for words. "You need the church, and it needs you . . ."

"Thanks," Dan said. But he was embarrassed. He turned and went into the shadows.

"Hurry up," I heard the older boy say; "we've got things to do." But the voices and the people were lost in darkness.

"Congratulate yourself on that one," I thought. "You've really done your usual bang-up best."

And so I went home that night. And all the way home I thought about Daniel, and silently I prayed for him.

It was late when I got home, and I was tired. I would have sprawled out on my bed but my brother was on it. He had it covered with games and magazines. "Did you have a nice time?" he asked.

"Yeah," I said. I hung up my suit.

"Will you teach me how to play chess, George? My friends know how."

"Someday, maybe," I said. "I'm tired now. Go to bed."

He looked disappointed. "I have been waiting up for you," he said.

Then I saw that his eyes looked just like Danny's eyes had looked in the parking lot.

"Hey, wait a minute," I said. "Do you want a game of chess? Now?"

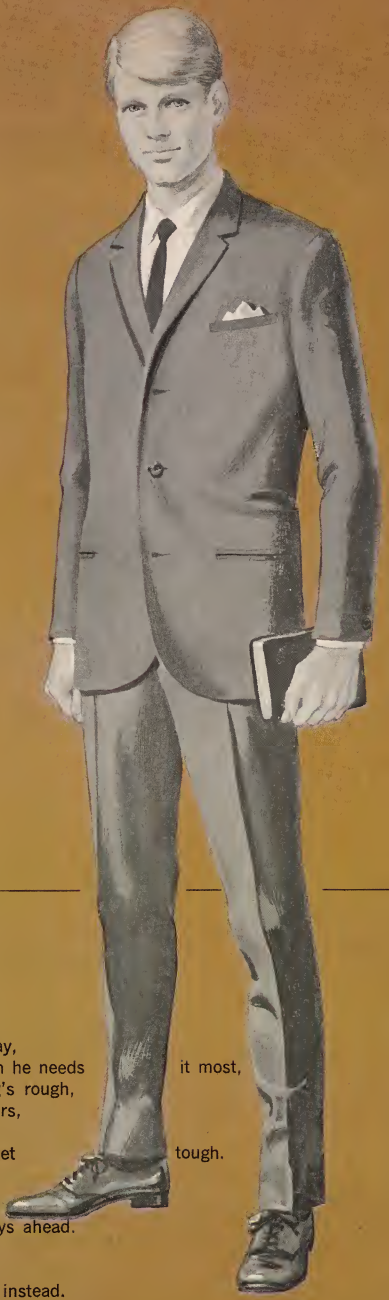
He just sat still. I put the chess board on my desk and started setting up the men. "Well, do you want to play?"

"Sure," he said. "Sure."

"You're going to sleep in my room tonight, too," I said as I put my hand on top of his head and rumpled his hair. "And I'm going to show you how to comb that mop of yours."

Right then, for some reason, I wanted to call him Danny, but I knew he'd wonder what I meant. So I said instead, "Come on, brother."

Two years,
and
a boy
says
good-bye
to
earthly loves
to
cling to
spiritual truths
and
forsake his
boyhood
cares for
eternal
principles
and
a change
to
manhood.



Weeks
and weeks
of unfruitful
effort
quickly become
"never-mind
memories"
cast
to the
wind
of
forgetfulness
at the
word
of someone
"golden"
standing
at the
door.

by Mac Oswald

TO MY SON,
God measures a man
Not in inches and feet;
No, his is a better way.
He measures a man
By the things he does,
The way he lives each day,
The courage he has when he needs it most,
His faith when the going's rough,
His compassion for others,
And the way he walks
In silence when things get tough.

Stand tall, my son,
Before thy God;
Walk tall through the days ahead.
God doesn't measure
In inches and feet—
He measures your heart instead.

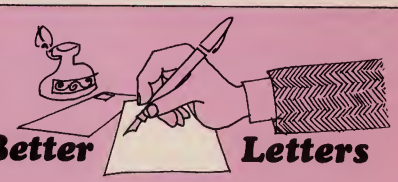
by Dorothy Walls Marx

Illustration by Jeanne Lindorff

BOYS! HERE'S WHAT TO DO WHEN:

By Elaine Cannon

Socially speaking, it's easy to separate the men from the boys—especially gentlemen. They are ones who know just what to do when, and then do it. Anyone can learn the rules and practice them. Everyone should—life would be so much more pleasant. Here are some simple pointers geared to a boy's life today.



Better Letters

She's over there, you're over here . . . mission, service, or school enforcing the separation. Letters can bridge the gap or widen it. It all depends. Write a better letter by dashing off a rough draft just as if you were talking with her. Then check it for spelling, grammar, repetitions. The final draft will be a big improvement over the original but still have its spontaneity.

SOME DON'TS:

- **Don't wait too long between letters to write.**
- **Don't get too gushy.**
- **Don't share your letters—that's cheating. They are meant for you alone.**
- **Don't forget to have the letter before you when you write back, so it will be answered.**

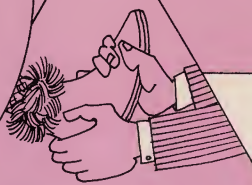


Breaking Bread

That's exactly what you should do—break your bread and then butter it one bite-sized piece at a time. Manners with food are based on the premise that you are not starving. You do not behave as if it has been fast day all week long.

SOME DON'TS:

- **Don't unfurl your napkin like a flag.**
- **Don't flip it open toreador style.**
- **Don't leave your spoon sticking up in your sherbet dish or soup bowl.**
- **Don't pick your food apart.**
- **Don't mix it all up, either!**



Escort Esq.

All girls agree that a man is never so manly as when he's being gentlemanly, taking care of them, making them feel feminine and fussed over.

SOME DON'TS:

- **Don't forget to reconfirm the date the day before.**
- **Don't forget to help her on and off with coat and boots.**
- **Don't forget to take a girl out at least twice (especially if you've been "lined up").**



Big Little Things

She'll like you just fine if you're the best of your own type. Shine your own shoes instead of trying to wear someone else's. Sincerity, authenticity count. But mannerliness goes along with all personalities—rugged, intellectual, leader, artistic.

SOME DON'TS:

- **Don't forget to check yourself for offending mannerisms and grooming flaws.**
- **Don't forget that you are privately judged by your public behavior.**
- **Don't forget to turn on the fountain, help with chairs, open doors, tip your hat, shake hands, be courteous.**
- **Don't forget that walking on the outside is the right side.**



Take Your Time

**Big, strong,
relaxed, unhurried,
I-have-everything-
under-control
kind of fellow
(who is also tender)
melts people
of all ages.
They know for a fact
there is a gentleman
on the scene.**



John West

Photograph by Eldon K. Linscholen

Your Appearance Speaks For You

by M. L. "Bud" Brain

BY THE TIME you have approached someone you may not know, before you say a word, your appearance has already spoken for you!

We live in a highly competitive world. In essence, all of us are salesmen—selling commodities or ideas or ourselves. Our personal appearance image is our stock in trade. It is an investment and not a cost. In the opinion of authorities in the field, good taste and good grooming are not possessed by more than 10 percent of our population.

You cannot go far astray in being well dressed if you will follow these simple rules:

Cleanliness inside and out! Your clothes need not be extravagant but they must be clean. Well-pressed suit, clean shirt, no breakfast on the tie (the collar line is the focal point of your appearance), well-shined shoes (no excuse for this).

Color harmony. If you are not sure what color goes with what, an experienced haberdasher will be flattered if you ask him. Grey and black harmonizes; brown, green, beige, and some blues go well together. Don't take it for granted that you know—find out!

Proper selection of clothes for the occasion: dignified clothing for church, formal, and semi-formal occasions; sportswear for daytime and casual evening outings.

Analyze your build and wear clothes to flatter you—narrow stripes for short people, plaids for tall, slender people. Solid patterns are seldom out of good taste.

Troop 225

In the best traditions of Scouting, Troop 225 in Ogden has won the Youth Conservationists of the Year award . . . the first time the honor has come to a troop in Utah. Under the direction of Scoutmaster Robert T. Grose, the troop carried out many unusual conservation projects during the year. Representing the Ogden 63rd Ward, Troop 225 has been among the Church's top 50 troops for the past four years and chalked up 100 percent participation for five years under the MIA reading program.

Troop members pictured at a recent Ben Lomond South Stake conference were: back row, Elwood Costley, Robert Folkman, Bruce Van Dyke, David Folkman, Robert K. Grose, Gregg Buxton, Gary Buxton, Kevin Folkman, Greg Sanders, Ray Anderson, Lewis Meiners, and A. Lee Tribe; kneeling, Scoutmaster Robert T. Grose, Howard Lythgoe, Dale Bellis-ton, Grant Harkness, Dennis Bennett, Russell Adams, Barry Phillips, Mike Searle, and George Prothero; sitting, Keith Lee, Doug Adams, Neil Loveland, David Finch, Craig Finch, and Ronald Grose.

Crookston Awards

Printing presses work overtime to keep the Ray Crookston family of Provo supplied with Church awards. Five Aaronic Priesthood-age young men have not missed their awards during any of the years they've been eligible to receive them. They are Byron, Clark, and Joseph, who are priests; Mark, a teacher; and Scott, a deacon. Three sisters also will receive their Individual Awards this year: Kay and Gail Crookston and Sherry Crookston Smith.







Calgary Scouts

Up north in Calgary, Alberta, Canada, Scouts and scouters are looking forward to another winter camp. Last winter they received excellent instruction in winter camping and survival techniques. It came in handy, too, since temperatures dropped to 10 below and "warmed up" to a brrreeezy 15 above. Scouts of the Glenmore Ward in Calgary included David Hunt, Doug Phillips, Roy Landsiedel, Craig Hayes, Gordon Milne, and Talmage Jones.

GOING ON 12

Queen Scouts

Nine young LDS Canadians have simultaneously qualified for their Queen's Scout awards . . . equivalent to the Eagle rank. All members of the 101st Edmonton troop of the Edmonton First Ward, these young men won high praise from their stake president, Leroy Rollins. Pictured in the front row are Randy Ellis, Jim Goth, Scoutmaster Jack Chalmers, Jim Wright, and Alva Merkley. Back row: Alan Low, John Wood, David Wood, Hugh Sillito, and Malcolm Earl. David Wood and Malcolm Earl also earned their Bushman's Thong, Canada's award for the ultimate in outdoor scouting.



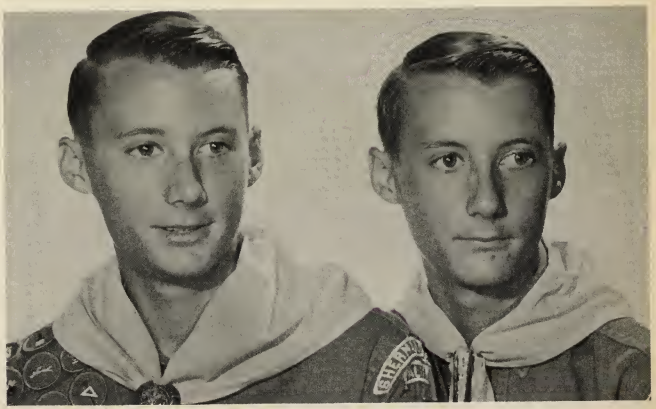


Phoenix Explorlympics

"Explorlympics" had everything . . . including a greased pig. This two-day event was staged early this year by the Phoenix West Stake on a ranch 72 miles north of Phoenix. Skits, fun songs, brief talks, and lots of relaxation marked the Friday night program. After a Saturday breakfast, 100 boys and 40 adults ran through such events as tug of war, softball throw, vertical rope climb, horizontal rope climb over water, log carry, and uphill relay. Stake Explorer Leader Don Watts and Stake YMMIA Superintendent Wayne Greene organized the "Explorlympics" and gave the first place trophy to the Phoenix 21st Ward. The coveted prize of the polished porker went to the Phoenix Ninth Ward.

Twins Achieve Highest Rank

Craig and Clair Hixson, fifteen-year-old twins of California's Sherman Oaks Second Ward, recently were awarded their silver palm for earning fifteen Scout merit badges above those required for the Eagle rank. Craig and Clair both became Eagle Scouts at thirteen, and last summer they earned the highest rating obtainable after completing a two-week junior leadership training course at Camp Whitsett. Both boys are striving for their "Duty to God" award, which they hope to achieve next year. At school, Craig and Clair are members of the Knights and Ladies, a scholastic honor society. They are the sons of Air Force Lieutenant Colonel and Mrs. Jack L. Hixson.



FIVE GUIDEPOSTS TO LIVING

Elder Thomas S. Monson
Of the Council of the Twelve
(speaking to Boy Scouts)



Each of you has come to this giant amphitheater by way of one of the five pathways leading here. These five pathways could very well portray five guideposts for successful living:

1. **When you see sin, shun it.**
2. **When you have a duty, do it.**
3. **When you enjoy freedom, protect it.**
4. **When you have the truth, live it.**
5. **When you have a testimony, share it.**

Such pathways lead not only to happiness on this earth, but to eternal joy in the kingdom of our Father.

A SERIES OF MESSAGES TO YOUTH
BY THE GENERAL AUTHORITIES

Tips for Genealogists

New Aid to Research

● A new aid to genealogical research has been made available. Church members now have access to the information recorded on the more than 30 million index cards of the Genealogical Society. By use of a special form, "Request for Index File Information," Saints can now determine if ordinances have already been performed for their relatives. Wards should maintain a supply of the forms for use by ward members in making index file inquiries. Forms are available at no charge at the Church Distribution Center, 33 Richards Street, P. O. Box 11627, Salt Lake City, Utah 84111.

When seeking information from the index file about a person, Saints are to record all known information as called for on the form. It is not expected that in every case Saints will have all of the information, but they are to list what is known. The form can then be mailed directly to the Genealogical Society. Ten-day service is provided.

Genealogy—Getting Started

The place to receive the spirit of Elijah is in a library or at home near a pile of letters and family group records. You become interested in genealogy by thumbing through books, perusing through microfilms, or shuffling through papers full of names, dates, and places. Here's a suggestion for getting started on your genealogy.

Go to the library regularly and insist that nothing interfere with your established genealogy time. After three or four regular library visits you won't have to worry about disciplining yourself. Nothing but a national disaster could interfere with your genealogy schedule after you get interested in research. Within six weeks, your whole life will take on added meaning. When genealogy mail comes, it will be like Christmas. You'll look forward to each day, especially to that certain time you've set aside for genealogical work. If you don't live near the Church's main genealogical library or one of its more than forty branch genealogical libraries, set aside a time to write letters so you'll be prepared for those precious times when you can make library trips.

There's no need to worry about knowing how or what to do when you start. Just start. Genealogy is easy, and it becomes even easier as you learn by doing. When you need help, ask. Above all, don't be embarrassed to show your lack of knowledge. In fact, the more you reveal that you don't know, the better off you are. Then others can understand your problem and can give you the help you need.

If you aren't already captivated in vigorous research activity, gear your thoughts right now to changing your weekly schedule and set aside a specific time to get started on your genealogy.

A Little-known Big Service

Do you know about the "family organization file"? The main genealogical library in Salt Lake City has a special card file containing the names of family organizations and the names and addresses of their executive officers. The file is located in the Pedigree Referral Service (PRS) area. Requests for help in person or by mail are honored.

If your organization does not have a card on file, you should ask the appropriate officer to send the name of the organization, the names and addresses of the executive officers, the date of organization, and the PRS number to the Genealogical Society. Family organizations are responsible for keeping their card file up to date by informing PRS of name and address changes. ○

Lynn Stanard Lund, a 1963 Brigham Young University graduate, is the mother of two daughters and active in Church auxiliaries in Butler (Salt Lake City) Ward.

● ". . . neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.)

Not long ago a detective received a call from the dispatcher of a sheriff's office asking him to check out a report of trouble. He sped immediately to a $65,000 home in a fashionable section of the city. Three cars were in the garage, and the furnishings in the home were luxurious, only a sample of the acquisitions of its $30,000-a-year salaried owner. In the bathroom lay an attractive thirty-two-year-old mother, dead by her own hand.

When the husband was notified, he kept repeating, "I just can't understand it. I always gave her everything she ever wanted." It would be pointless to speculate as to what had driven this young mother to suicide. The causes are probably as complex as they are tragic. One thing that can be said with some confidence, however, is that she was not getting "everything she wanted." Too often men devote their time to fulfilling only the material needs of their wives, while neglecting many other important facets for a happy relationship.

Sometimes the long years of earning a living, raising children, participating in church activities, and pursuing recreational pleasures take their toll. It becomes easier and easier for a husband to forget his responsibility to help his wife fulfill her needs. Sometimes he forgets that her real happiness is based on her emotional, creative, and spiritual fulfillment as well as her physical fulfillment. Poverty and want effectively dampen happiness in marriage, but provision of worldly wealth is not sufficient to guarantee a satisfying relationship.

If marriage is to be successful, a wife must share in the world of her husband. Church leaders have long recognized that the wife plays a determining role in the success of her husband in his church callings. When a wife does not share in this dedication, much of her husband's effective power is drained off to meet the problems in his marriage. When marriage is a successful partnership, the husband can devote greater energy to his work and his church callings, and the wife can meet her needs more effectively.

Desirable as this situation is, many forces in our society are at work trying to separate the worlds of husband and wife. Melchizedek Priesthood lessons have stressed the great risks involved if these trends are allowed to go unchecked. Perhaps it would prove insightful and idea-provoking to those in other vocations if I shared the kinds of experiences that come into our home through my husband's vocation as a seminary teacher—and our conscious efforts to make his vocation a uniting factor in our marriage.

As the wife of a seminary teacher I have an excellent opportunity to share in the occupational world of my husband and, at the same time, satisfy many of my own needs. When a couple work and plan and share a teaching experience together, their worlds increasingly overlap and draw together.

Another notable advantage that comes to any marriage when a husband shares his occupational world with his wife is an increase in effective communication.

Teaching
Conducted by the Church School System



When he shares his daily experiences, problems, and successes with his wife and involves her in his work, an area of common interest is created between them, increasing their ability to communicate with each other. This art of communication can be carried over to other areas of marriage and may help solve many critical problems and unpleasant situations.

In the classroom, a teacher finds many of his needs easily fulfilled. He can be creative, receive success experiences daily, and feel he is a person of worth. He deals constantly with people in a friendly and helpful way, thus fulfilling many of his social needs. Meantime, his wife—as is common to most wives—is home talking baby talk, washing dishes, and doing the laundry. When the husband comes home, it is easy for him to settle back with the paper or a good television show until bedtime. It may even be a little annoying to be asked to engage in light conversation with his wife or dry the dishes or entertain the children, for his needs have already been satisfied.

But often his wife has spent a frustrating or, at least, an unstimulating day, and by evening she may need to have some of her needs met. If they are not satisfied and day after day she experiences the same monotonous routine, her frustration builds until it spills over at the slightest provocation. This is not only damaging to the marriage; if she is frustrated and upset as her husband leaves in the morning, his teaching that day will surely suffer, as would the work day of any man.

A husband who is a teacher can help his wife fulfill her needs in many ways. The very nature of his work lends itself to this. A woman can fill her creative needs by helping her husband develop bulletin boards, plan student social activities, or create stimulating lesson materials. Her social needs may be met in part if she attends faculty meetings and associates with other wives, or if she participates in student dances, firesides, and parties.

When a woman can participate with her husband in a meaningful way, many of her emotional needs are also satisfied. One of the intrinsic rewards of teaching religious values, as my husband does, is the feeling that, as an individual, one can make a significant contribution to the Church and to the Lord. When a wife is sharing the experiences of her husband and helping him be more successful, she also shares this feeling of worth and significance.

In my case, my spiritual needs can also be met when I share my husband's work. When such needs of a woman are consistently met, frustration subsides, communication increases, and her marriage moves toward a total partnership.

These advantages would be reason enough for a teacher to include his wife in his work. But in addition, his teaching itself benefits in several ways. The great challenge faced by every teacher is the tremendous demand for new material, fresh ideas, interesting techniques, and motivating lesson materials. If he is not successful in this search, monotony becomes a destructive enemy in the classroom. When the wife participates in the world of her husband, the team is automatically doubled and the search becomes easier.

A wife can help her husband in his teaching by offering critical advice when he presents to her his upcoming lessons and motivational ideas, often exposing potential weaknesses he has not foreseen. By acting as a valuable sounding board, she can suggest improvements that may prevent painful experiences in the classroom.

A thoughtful, industrious wife can help her husband in other ways, too. Correcting tests, making letters for bulletin boards, accepting typing assignments, or recording grades aid a teaching husband a great deal. They also allow the wife to change the routine of her activities and to participate even more with her husband.

A wife can also help her husband in his relationship with his students. She can offer specific suggestions dealing with problem students. She can be of great advantage in establishing a more favorable relationship between her husband and his students. Often she can offer feedback to his students in a more effective way than can he, as their teacher. One teacher, in discussing with his wife a certain girl in one of his classes, showed to her a particularly outstanding journal that the student had prepared. A

The Wife's Role in Her Husband's Vocation

By Lynn S. Lund

Illustrated by Ruth Glick

week or so later, the wife happened to see the girl at the store and complimented her on the journal. The girl appreciated this complement much more even than the note that the teacher had jotted down at the end of her journal.

If, on occasion, a wife can speak in her husband's classes, or perhaps substitute for him when he is ill, the students will feel closer to their teacher as he becomes more personal to them. She can make valuable contributions in such special areas as courtship and temple marriage or the role of women in the Church. The more closely she comes to know her husband's students, the greater the contribution she can make to his teaching.

Another area in which a wife

*

Richard L. Evans

The Spoken Word

"Words . . . and Voices . . ."

There are words that mean much. There are voices that make them mean much more. There are words—and voices—of urgency, of kindliness, of pleading, of persuasion. There are words that hurt and words that heal. And of those that heal, there are words of the Master of mankind, of him who said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."[1] The words of him who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."[2] A voice pleading for repentance: ". . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"[3] Words that heal the hearts of those who have lost loved ones, words to soften the sorrow: "Let not your heart be troubled, neither let it be afraid."[4] "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . . that where I am, there ye may be also."[5] Words that chided: ". . . he that hath the spirit of contention is not of me. . . ."[6]—the voice of him who said: "If ye love me, keep my commandments."[7] "This is my commandment, That ye love one another, as I have loved you."[8] The words, the voice of our Savior of whom it was said: ". . . and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it . . . did pierce them that did hear to the center. . . ."[9] And what of *our* words and voices: "Those . . . who are sensitive to voices and the beauty of words," said Celia Cole, "know how a voice can hit a word and bruise it, or touch it . . . and make it glow. . . . Oh, touch the . . . spirit [of this day] beautifully . . . [not] a harsh word, [not] grudgingness, [not marred by the] memory of an old wrong. . . . There is one thing each of us can give: . . . a . . . promise . . . never to shatter hope. Never to hurt love."[10] Don't let words bruise; let them heal, and never shatter hope or hurt love. Oh, let us love our loved ones, and others also. Let there be and abide in our hearts and homes the spirit of him who said: "Peace I leave with you. . . . Let not your heart be troubled. . . ."[4]

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 4, 1966. Copyright 1966.

[1]Luke 18:16. [2]Matt. 11:28. [3]Matt. 23:37. [4]John 14:27. [5]John 14:2, 3. [6]3 Ne. 11:29. [7]John 14:15. [8]John 15:12. [9]3 Ne. 11:3.

[10]Celia Caroline Cole, "Let Spirits Soar," *Delineator*, December 1935.



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can help is less tangible but equally important. Teaching—as well as any profession—has its inevitable low moments when discouragement sets in or enthusiasm dims. It is during these times that a wife can become the "shot in the arm" needed to rejuvenate sagging spirits.

When a wife becomes involved in her husband's activities, an effective way is opened for him to achieve success in both marriage and vocation.

Husbands in all professions and occupations should encourage their wives to participate with them. They should share with them their successes, failures, meetings, and experiences. When this is done, they may—as the Lord has commanded—become as one. ○

—

At the Lincoln Monument
by Christie Lund Coles



"Mother, the stone is so tall,
I can hardly see his feet."
"They are planted firmly, son,
Where men of goodwill meet."
"I can barely see his hands
Resting on the armed chair."
"Step back (what kind hands they were,
Though they knew so much of care)."
"Yes. Yes. Stepping backward here,
I can see them. And his sad eyes."
"Indeed, yes, they were sad, my son,
But more—they were greatly wise."
"Was he so large, Mother,
So much bigger than other men?"
"Yes, he was larger; in some ways
As large as man may be again."

To the Bishop
by President S. Dilworth Young



Illustrated by Ed Maryon

Last night I saw you standing by his bed,
In "E" Ward, the curtains pulled aside;
His head
Was pillowed, his eyes on you,
His injured leg held high by pulleyed weight.
Your words held him enthralled.
I do not know just what you said;
The gentle voice, the kindly face
Bespoke the love you felt but did not say.
Perhaps you said encouraging things
And bid him patient be,
Or told him of his friends who ask you
How he is,
Or blessed him as the father of the ward;
But what was said was for his ears alone.
He was silent as I drew close.
We spoke, I pressed the offered hand.
We left him there, together walked into the hall.
"And will you ride?" I said.
And you
Smiled once again, "Oh, no.
I have two others I must see."



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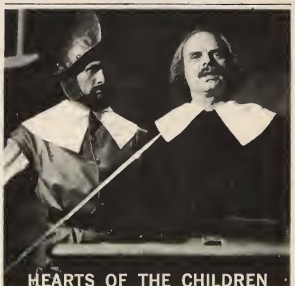
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Dear Your Majesty

By Derek Dixon

● This should have been written on the beach, but the rain is beating down again as it was on the day the children wrote to the Queen.

The children are three girls: Susan Jean, 6, Sally Ann, 6, and Wendy Michal, 5; and on the day—*the day*—they were on holiday from school.

And it rained.

And it rained.

I arrived home for lunch and found chaos. Books lay scattered about the floor; dolls lay in improvised beds in secret places; pencils and paint boxes lay like neglected orphans on the table and chairs; and over all lay an air of ruin. But at least the girls were not fighting. They were grouped together around the table, bent on tasks I could not see, and very quiet.

"Hello, kids—what are you up to?"

"We're writing to the Queen," said Susan Jean.

And so they were.

I went over to the table and looked over Susan's shoulder. She had a large sheet of white paper and on it she had printed in red crayon, "Dear Your Majesty." Sally and Wendy were engaged in similar projects, except that Wendy's epistle took the form of little stick figures drawn in various colors on little pieces of cardboard cut from an empty cereal box.

Well, I mused, it all helps to pass the time away.

When we sat down to lunch the girls had finished their letters. They were placed on the sideboard and forgotten—or so I thought! But as I prepared to return to work, three little girls crowded me into a corner of the hall and pushed three envelopes into the briefcase in my hand.

"Will you post them for us, please, Dad? Please, Dad, will you? Don't forget them, will you, please, Dad?"

So I spent the afternoon sitting in my office with three crumpled envelopes on my desk, wondering what to do.

Through several years of home evenings we had taught our children to be subject to governmental leaders and to reverence and pray for the Queen. We had taught them that she was a fine woman doing a thankless task well, and that to reverence and pray for those in authority was pleasing before the Lord.

Our teaching, coupled with frequent sights of the Queen on television newsreels, gave our children the idea that the Queen was a being rather like our Heavenly Father: dwelling in an immense and glorious palace with myriads of servants to do her bidding, yet sweet and noble and approachable.

Unfortunately I no longer saw life through the eyes of a child. I was middle-aged and cynical. In my imagination I saw my children's letters torn open at some central sorting office and laughed at by a horde of uncouth postmen, then crumpled into balls and thrown to the floor.

And in my imagination I saw the letters, even if they passed through the central sorting office, thrown unread by the lowest of the servants into

the dustbins of Buckingham Palace. I was a hard case. And yet I could not, would not, must not break a promise to my children. So I put all the little envelopes into a large envelope, wrote a short covering note, and addressed the lot to Buckingham Palace.

It was well I did, for the first question when I arrived home that evening was, "Did you post our letters, Dad? Did you? Will the Queen get them?"

And I nodded my head and said, "Yes"; and my heart felt like a stone.

The days passed. I thought the children would forget; but every morning when the postman came, three little girls were waiting for him at the gate. And every morning three little girls with hanging heads trooped sadly indoors again. I spent my days devising explanations to give them as to why the Queen did not write—but kept them to myself. I just got a little more cynical.

No trumpets sounded on the day the letter came; no cannon boomed a salute over the neighboring roofs; but suddenly the house was full of shouting children and I was dragged from my bed by infant hands to see the wonder of the age. And there it was in Susan's hand—an elegant envelope with a coat of arms embossed on the flap. Susan opened it like a jeweler cutting a rare gem. And then she took the letter out and there was the coat of arms again. The letter read:

BUCKINGHAM PALACE

"2nd August 1965

"Dear Susan, Sally and Wendy,

"I am commanded by the Queen to write and thank you for your letters and drawings.

"Her Majesty thought it so very kind of you to write to her, and I am to send you all her most sincere thanks.

"Yours sincerely,
"Susan Hussey
"Lady-in-Waiting"

The day the letter came is past, but the glory lingers. The letter looks a little worn now, and so it should. It has been passed through well over half a hundred hands. Our neighbors saw it; the teachers and children at the girls' school saw it; my work colleagues saw it; and a multitude of Saints saw it. We are going to have it framed when we can find a frame worthy to hold it. And then when people come into the house they can see it for themselves, and they will see more than a letter in a frame: they will see a monument to the faith of little children and the tombstone of a father's cynicism. ○

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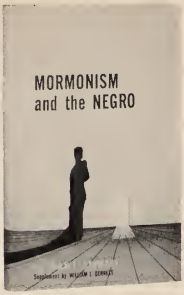
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Best of Movies

By Howard Pearson

● *Endless Summer,* a full-length documentary on surfing, should win an Academy Award as the documentary of the year. The film has much entertainment for young and old alike and is being singled out as a film that moviegoers of all ages will enjoy.

Although some "beach" pictures have given this type of production a bad name, *Endless Summer* is different. It concentrates on the beauty of the beaches in Africa, Tahiti, Australia, and Hawaii, and the recreation and adventure possible in this activity.

Younger audiences will find special interest in the adventures of two young Californians as they travel to many beaches, seeking ideal conditions for surfing. The superb color photography takes advantage of all possible angles in shooting a picture of this type. While most older people are only surfing spectators, they will find themselves carried away to romantic climes and will probably be envious of the young surfers.

Of a different nature is *Gambit,* another release that should appeal to all ages. In the tradition of the delightful *Topkapi* and *How to Steal a Million,* this film deals with efforts to steal a treasure by devious means. The plot is developed in a tongue-in-cheek manner, so that the picture does not condone the theft.

In this case, the scheme involves theft of a priceless and ancient piece of Oriental sculpture. Michael Caine and Shirley MacLaine are the partners in the theft. Right at the beginning flaws appear in the "perfect" plans, and before the

picture is over, the principals are involved in some hilarious sequences. The movie has romance, suspense, comedy, and fun.

Michael Caine is star of another picture that, except for a couple of very short romantic sequences, could be categorized for all ages. Titled *Funeral in Berlin*, the film is full of suspense, intrigue, and spine-tingling entertainment.

The plot involves a Russian commandant in East Berlin who lets the proper sources hear that he wants to defect to the West. Enter a British agent, Harry Palmer (played by Caine), who was introduced to American movie audiences in *The Ipcress File* and who has become a little more hardened and sophisticated than in the first picture. In *Funeral in Berlin* he doesn't trust the Russian commandant and is proven correct in a most shocking way.

The picture was made on location in Berlin and features actual shots of the divided city with long sequences involving the wall and the areas around it.

Other movies that should furnish entertainment or enjoyment for moviegoers include the following: *Follow Me, Boys,* the Walt Disney heart-warmer about a special type of Scoutmaster and his boys; *Sound of Music,* which just seems to be going on and on with its delightful music and story; *Is Paris Burning?,* film version of the best-selling story about a World War II incident that saved the French capitol from destruction; *The Bible . . . In the Beginning,* which covers the first 26 chapters of Genesis, through the story of Abraham. ○

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.

Song for February
by Solveig Paulson Russell

Come sit before the hearthstone.
It's February weather:
A time for cozy gathering
Of friendly folk together,
A time when nothing's pressing
That simply must be done,
A time for cheerful bantering,
And tale-talk to be spun.

Come sit before the hearthstone
And watch the embers glow.
Enjoy the cheery comfort
Before departing snow;
Enjoy the peaceful respite

That February brings
Before the earth starts stretching
And growing season springs.



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Tuberculosis, paralysis, prostate trouble? ☐ YES ☐ NO
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I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except: _____

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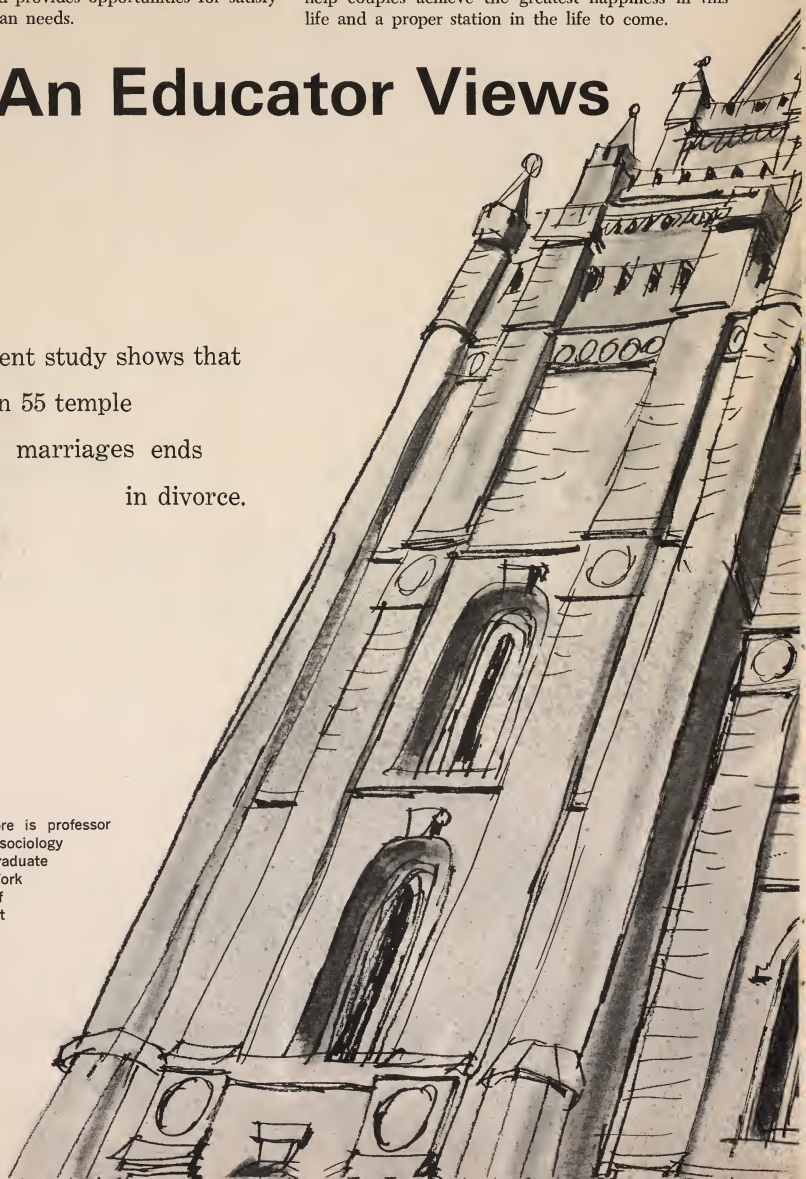
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The family is regarded by sociologists and social workers as the basic institution of society. It plays fundamental roles in the development and integration of personality. It protects basic human functions and provides opportunities for satisfying essential human needs.

Marriage ceremonies and customs vary from place to place and from time to time. Within the Latter-day Saint community the goal is marriage in the temple. Such marriages, performed by those in authority, help couples achieve the greatest happiness in this life and a proper station in the life to come.

An Educator Views

A recent study shows that only one in 55 temple marriages ends in divorce.



Dr. Rex A. Skidmore is professor of social work and sociology and dean of the Graduate School of Social Work at the University of Utah, and president of the Monument Park West (Salt Lake City) Stake.

Illustrated by Ted Nagata

Temple Marriage

By Rex A. Skidmore, Ph.D.

Research indicates that the percentage of Latter-day Saints being married in temples today is higher than ever before in the history of the Church. Harold T. Christensen and Kenneth L. Cannon, who studied 5,300 marriages in Utah from 1905 to 1951, observed that during 1905-07 only 29.6 percent of the Latter-day Saint marriages performed were temple marriages. In contrast, for the period of 1949-51, 49.2 percent married in one of the temples.[1] Today in some stakes of the Church, more than two-thirds of the young people are married in ceremonies solemnized in temples. (*Continued on following page*)



Temple Marriages Are More Successful

Several studies indicate that those who marry in the temple have more successful marriages than those who do not. In 1945 President David O. McKay reported that during the period 1920-22 there was one divorce for every 38.24 marriages among couples married in the temples or by stake and ward authorities, while during these same years there was one divorce for every 13.20 marriages among couples married by civil officers. For the years 1938-40, there was one divorce for every 26.61 marriages among couples married in the temples or by stake and ward authorities, and one divorce for every 10.13 of those married by civil authorities.[2]

For 1940, when the United States ratio was one divorce for each six marriages, Elder Richard L. Evans reported the following Church divorce and marriage statistics: one divorce to 9.7 civil marriages; one divorce to 27.0 temple marriages; one divorce to 17.8 of all marriages.[3]

In January 1952 Dr. John A. Widtsoe cited a study concerning divorce in three areas of the Church. Marriages in the Salt Lake, St. George, and Arizona temple areas for 1936 were used. The follow-up study reported on (1) those married in the temples; (2) those married outside the temples but by ward and stake authorities; (3) those married by civil authority. Tabulations showed that of those married in the temple, only 6.4 percent of the couples had been divorced during fifteen years. However, of those married outside the temple by ward and stake authorities, there were nearly two and one half times more divorces, or 15.6 percent. Among those married by civil authorities, "the number rose to three times that of temple marriages, namely 19.4 percent."[4]

In their study of 5,157 marriages performed in Utah between 1949 and 1951, Christensen and Cannon found that after ten years of marriage the following statistics were significant: 1 in 7 divorces for those married by civil authorities; 1 in 10 divorces for Latter-day Saints who were married by LDS authorities in civil ceremonies; 1 in 55 divorces for Latter-day Saints who had been married in one of the temples.

The fact that temple marriages result in fewer divorces has been substantiated in studies of marriages from the 1920's through the early years of the 1950's. A study of temple marriages of the 1960's would be premature for the obvious reason that not enough time has lapsed to validate the facts. Studies clearly show that decade after decade, temple marriages produce fewer divorces; and incomplete studies of the 1960's seem to tell the same story: temple marriages are more successful!

Why Are Temple Marriages More Successful?

A careful look at temple marriage indicates several significant factors that help explain reasons for the favorable statistics on marriage and divorce. These factors include the following:

1. *Marriage in the temple calls for preparation,* which helps preclude and prevent hasty marriages. Thousands of young people go into marriage with little or no preparation and then wonder why their wedding knots soon come untied. Those who marry in the temple must take some time in anticipating and preparing for this special ceremony.

A classic illustration of the prevalence of moving into marriage too quickly was described in Los Angeles County several years ago when a law existed that required 72 hours advance notice prior to marriage. Within one year's time more than a thousand couples applied for a marriage license and then did not follow through with matrimony. In other words, within three days more than a thousand couples changed their minds about marriage. The time involved in preparing for temple marriage usually prevents hastiness and uncertainty.

2. *A selective group of people marry in the temple.* These persons are selective because they must be living the gospel in order to get a temple recommend. Those who put the gospel into practice live a more mature way of life. Marriage in the temple is selective because the young man cannot go to the temple until he has been ordained an elder in the Melchizedek Priesthood. He cannot be ordained an elder until he has participated actively in the Church over a period of time and has lived in accordance with the basic teachings of the Church. The bride-to-be must also be a living example of Church precepts. Again, these teachings are conducive to successful living for both the individual and the family.

People who put the gospel into practice live a mature way of life that is conducive to successful marriage.





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3. *Marriage in the temple requires the "long look."* Those who marry in the temple think of the past, present, and future, intertwining them into their philosophy of life. Couples who move into marriage for time and eternity tend to look more carefully at their relationships and what is ahead than those who get married for time only.

4. *Those who marry in the temple can look forward to being married in a beautiful, sacred place.* Each of the temples is indeed a lovely, special place. Ornamentation is not overdone, and the simplicity and beauty of the rooms in which the marriages take place cannot be surpassed. Coupled with the priesthood authority that underpins the ceremony, such a union of a man and woman who really love and care for each other is of great significance.

Contrast with this setting a kitchen in the home of a justice of the peace in a state where marriages and divorces are bartered over the counter, and the importance of temple marriage comes to the fore.

5. *Marriage in the temple stresses basic values and responsibilities of life.* Prominent among these is the encouragement for the couple to have children. Brides and grooms are invited to become co-partners with God in bringing children into the world and in providing a loving climate that will help them develop physically, mentally, socially, and spiritually.

Many studies by sociologists reflect that when a couple have children, they find life most worthwhile and challenging. Parents who give themselves in helping to love and guide their offspring are living maturely, which in turn brings satisfaction from within as well as an emotional climate favorable to the growth and development of the children.

6. *Other cardinal principles taught in the temple ceremony can become valuable guidelines for purposeful living and successful marriage.* For example, a basic gospel principle is the importance of loving and giving, both of which are essential for mature marriage.

LOVE that is outgoing and unselfish is absolutely necessary for successful marriage. This kind of love is in harmony with Christ's pattern, which emphasizes love of self, of neighbor, and of God.

Harry Stack Sullivan, prominent psychiatrist, defines love in this manner: "When the satisfaction or the security of another person becomes as significant to one as is one's own satisfaction or security, then the state of love exists." The essence of a genuine love relationship is the giving of oneself, the willingness to go more than half way for the benefit of the other person and the marital team. This kind of love is the foundation for a successful temple marriage.

Dr. William C. Menninger, in

*

Richard L. Evans

The Spoken Word

Common Courtesy

There is nothing new to be said on this subject, but something very old, something essential to peace, to all real progress, to all satisfactory relationships of man to man—and that is respect, appreciation, and consideration for people—somewhat summarized by what is called "common courtesy"; which, regrettably, isn't so common as sometimes might be so: courtesy in the home, courtesy with loved ones, courtesy with those closest to us, and courtesy with those who are farthest from us; courtesy in private, courtesy in public. "All doors are open to courtesy,"[1] said Thomas Fuller. And, as Tennyson observed: "The greater man the greater courtesy."[2] "Self-respect," said E. S. Martin, "is at the bottom of all good manners. They are the expression of discipline, of good-will, of respect for other people's rights and comfort and feelings."[3] "There is no outward sign of true courtesy," said Goethe, "that does not rest on a deep moral foundation."[4] "Small kindnesses, small courtesies, small considerations . . . give a greater charm to the character than the display of great talents and accomplishments."[5] "Nothing," said Cicero, nothing "is more becoming in a great man than courtesy and forbearance."[6] And with more people in more places doing more things than ever before, the need for more patience, more courtesy, more consideration is greater than ever before—recognizing every person in his place. Courtesy to children, courtesy to parents, courtesy to old people, courtesy to the young, to the teacher, courtesy to every inquirer, to every question, to everyone in need of help is an absolute essential to the living of a good and happy life. And indeed, without courtesy and respect for people, life would deteriorate to an ugly snarl and there would be a blighting of the very air and atmosphere of human happiness. All of us live by the help and service of others. All of us need to examine ourselves and see that we are courteous and considerate, not superficially so, but with courtesy, with respect that comes from deep within the human heart.

"Of Courtesy, it is much less
Than Courage of Heart or Holiness,
Yet in my walks it seems to me
That the Grace of God is in Courtesy."[7]

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 18, 1966. Copyright 1966.

[1]Thomas Fuller, "Gnomologia," 1732.
[2]Tennyson, *The Last Tournament*, line 628.
[3]E. S. Martin, "A Father to His Freshmen Son."
[4]Goethe, quoted in *New Dictionary of Thoughts*.
[5]M. A. Kelty, *ibid.*
[6]Cicero, *De Officiis*. Bk. 1, Ch. 25, Sec. 87.
[7]Hilaire Belloc, "Courtesy."



discussing the evolution of loving, said:

"In marriage, if it is successful, we have to change from being in love to loving. Now, being in love is a beautiful and a wonderful state but it is quite selfish. It is self-centered—she (he) is such a wonderful girl (boy) because she (he) makes me so happy. That was, in part, our initial motivation when we fell in love and then married.

"But the growth and evolution of loving is really characterized by the reverse—loving in spite of discovering differences in each other and the other one's faults, the disappointments that are inevitable and the frustrations that are frequent.

"To change from our initial state of being in love to loving entails shifting from getting to giving; really, sometimes from giving to giving up."[5]

7. *Marriage in the temple is a positive experience because it provides goals, purposeful idealism, and meaning to life.* In this uncertain world in which youth are pressurized and floundering in many ways, there is need for goals and meaning in life. As Dr. D. B. Klein indicates in his book *Mental Hygiene,* spirituality and religion can be like a flag on the golf green that gives direction and guidance to those who play the course. Young people need flags and goals to help them along their way. Choices are prevalent everywhere. A right decision can change the whole life of a person for good or for bad. Spiritual purposes and

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idealism, exemplified and portrayed in the temple, fulfill basic needs in a positive way.

8. *Temple marriage affirms the sanctity and privacy of the family.* It supports the concept that the individual family is a kingdom unto itself and resents intrusion that is unwarranted or unneeded. Temple marriage challenges its participants to enjoy and build their family as a basic unit in the kingdom of God for time and eternity. The ceremony helps couples to understand and strive for perfection in human relationships—husband-wife, parent-child, and otherwise. The home is interpreted as the private sanctuary of those to whom it belongs and in which the most intimate of social and human relationships can be created, nurtured, and developed.

An experience of an LDS missionary in England illustrates many of the reasons why temple marriage is so significant and challenging. He was invited to attend a traditional marriage ceremony, held in a beautiful church with the customary music and pageantry. The bride was lovely in her white lace gown; the bridegroom was quite thoughtful. As the procession marched down the aisle to the altar, everyone present had a feeling of respect and admiration. As the minister proceeded with the ceremony, the missionary felt that here was an unusually fine experience—until the minister said, "By the authority which I have, I join you together as husband and wife *until death do you part.*" These words stuck like a knife in his back. He thought, "What is really going on here? What does this mean?" He compared this ceremony with marriages he had observed in the temple: there no such statement is uttered; two people who love each other are joined "for time and eternity" by an officiator with the power and authority to act in the name of God. He realized as never before that temple marriage provides most meaningful guidelines and support for happiness in this life and in the eternities. ○

FOOTNOTES

[1]"Temple Versus Non-temple Marriage in Utah: Some Demographic Considerations" *Social Science,* Vol. 39, January 1964, p. 28.

[2]David O. McKay, "Marriage and Divorce," *The Improvement Era,* Vol. 48, May 1945, pp. 238-39.

[3]Richard L. Evans, "To Those Who Look Toward Marriage," *The Improvement Era,* Vol. 45, June 1942, p. 384.

[4]John A. Widtsoe, "Does Temple Marriage Reduce Divorce?" *The Improvement Era,* Vol. 55, January 1952, pp. 14-15.

[5]Dr. William C. Menninger, "The President Plans the Future With His Family," *Enterprise,* June 1958, p. 16.

*

Richard L. Evans

The Spoken Word

As a Little Child

In a world of accomplishment and frustration, of simple truth and complexity, of knowing much and not knowing much more; of finding much, and yet searching restlessly; of the means of solving problems, and yet not seeming to solve them; and of receiving without being satisfied, these words of the Master come to mind: "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."[1] "Long ago the elder Huxley . . . said that the words of Jesus, 'Except ye . . . become as little children,' are the most perfect description of the . . . search of reality. If a man would know scientific truth [Huxley said], he must sit down before fact as a child, eager, humble, teachable, rich in wonder and pure in heart; and such a spirit is no less the secret of finding the truth of faith. . . ."[2] "For some of us," said Joseph Fort Newton, "something in the spirit of [this season] makes it plain that the . . . sophistication of our day is pathetically superficial, its glittering cleverness . . . and its towering pride tragically pitiful. As one listens again to the old, immortal story, . . . [it] seems nearer to the truth than all our dim philosophies. . . . After all, perhaps the . . . error of our . . . age is that we have forgotten to distinguish between the 'childish things,' which Paul said should be put aside, and the great childlike things, which abide and to which we owe the strength and sanity of life."[3] Beyond both our accomplishment and our confusion stands the simple saving truth that God lives, that he is reachable and personal, that life and loved ones are everlasting, that there is eternal pattern and purpose, that there is a way to peace and to the solving of our problems, and that he who said "except ye become as little children" gave us the answer to it all. God grant that not only the little children but all of us may come unto him and search and learn, not unto frustration and perplexity, but to be refreshed with a simple honest faith, and be assured and satisfied.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 25, 1966. Copyright 1966.

[1]Matt. 18:2-3. [2]Huxley (the elder), quoted in "When Christmas Comes," by Joseph Fort Newton, *Atlantic Monthly,* December 1929. [3]Joseph Fort Newton, *ibid.*

General View
By Paul Armstrong

Criticism
We believe
More blest to give
Than to receive.

LIGHTS OUT!

By Ray H. Barton, Jr., M.D.

President, Southwest British Mission

●"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated," the Lord has instructed. (D&C 88:124.)

In the days when this revelation was received, the electric light had not yet been discovered. People retired early and arose early. Candlelight or gaslight would not allow for extensive, well-lighted night activities.

With the coming of the electric light, things have changed. We can now focus enough electric power on any event to seriously challenge the sun. Night sports events attract huge crowds. Add to this dancing, bowling, theaters, driving, and other such activities. The list is endless.

Often morning arrives all too soon. It is time to get up, but we just don't feel like it. We have two choices: (1) get up, or (2) go back to bed. Either choice aggravates a cycle. By getting up we force the nervous system before it is rested. Fatigue will be present all day, and the time for regular sleep will arrive too soon that evening. By going back to bed, we run the risk of becoming logy and "sleep drowned" all day. We will also be sleepy either too soon or too late for the next regular cycle. What should we do at this point? Ideally, we should get up, take a short catnap at noon, then go to bed early and arise early, back on schedule.

One of the miracles of life is sleep. Sweet and refreshing sleep is one of the greatest gifts of our Creator. During sleep the body regenerates and rejuvenates.

In the field of medicine, the first requisite for instituting recovery is to order bed rest for the patient. Science realizes that sleep is part of consciousness, differing only in the amount of physical and cerebral activity present. Science has investigated sleep via new techniques. Electroencephalogram (EEG) waves are found to differ in sleep from the wakeful state. While still awake but ready to drift into sleep, the brain still shows rapid alpha rhythm, characteristic of wakefulness. As sleep overtakes the patient, the waves change to irregular, low-voltage levels with an occasional short burst of rapid activity, suggestive of subconscious reluctant release of the final wakeful state. Deep sleep appears in 15 to 30 minutes, characterized by the appearance of widely undulating delta waves. At this point the body temperature begins to drop, pulse and respiration rates decline, and blood pressure falls.

After deep sleep, dreams begin to occur and accompany the hilly portions of the ever-shallowing sleep. Remembered or semiremembered dreams are those that occur just before awaking. The first dreams are short; the later ones occupy more time.

Getting to sleep is an individualistic problem, best performed on a regular schedule. Violation of this pattern upsets checks and balances, as happens to the air traveler who suddenly flies to another part of the world and has trouble adjusting to new patterns of sleep.

The result of many of the natural laws of sleep being upset is that a considerable part of civilization is gradually becoming insomniac. Several things contribute to this. The shift from manual labor to automation has removed much of the natural muscle fatigue that is conducive to natural sleep. Noises, travel, telephone, electric light, work shifts, television—all have lengthened the day and shortened the night.

Worry or agitation at bedtime makes it difficult even for the normal sleeper to fall asleep. Because of the widespread use of stimulants, many people require counteractive sleeping pills. The body is put through two unnatural extremes. To the insomniac the worry of insomnia creates insomnia. The value of retiring to bed with a clear conscience and a body well spent from constructive toil cannot be overemphasized, especially if the time selected to retire is early and the time of arising is early.

You may wonder why the Lord introduced the verse on sleep by the words "cease to be idle; cease to be unclean; cease to find fault one with another." Actually it is a logical sequence. Vigorous, refreshed bodies operate best when rested and when not *idle*. In this condition, one feels better, works better, is generally cleaner in body and mind, and is certainly less inclined to find *fault* with others. We need to cease to make Edison's invention a curse and start making it useful in our lives. ○

Melchizedek Priesthood



● As winter retreats and spring bursts forth with its promise of summer, we are reminded that the program of the Melchizedek Priesthood is not all classwork and study. Some of it is fun. Of such is the softball league for elders and other adults still young enough to play and able to keep the eye on the ball.

The league is churchwide; that is, it is churchwide if the stake or mission can organize a league to play a series of games. Many stakes *do* organize leagues; many wards *are* able to field teams. It is for these that we say, "Get ready!" Soon the umpire will call out, "Play ball!"

This program of activity has a high and loving place in the hearts of the athletic-minded. Not only do they play ball for the fun of it; as they play, they also see some of their teammates acquire interest in the Church. Soon these partial absentees are attending meetings with their families, gaining other and more important benefits. Occasionally—in fact, more often than not—nonmember ball players bring their families to Church meetings. The friendly welcome by the team and the fine sportsmanship of its members has captured their hearts, and they find themselves desiring the peace that comes from being with the Latter-day Saints.

All of this is good, but there must be organizations and schedules, rules and regulations. There must be diamonds on which to play and umpires to call the plays. This organizational effort must begin with the stake leaders of the Melchizedek Priesthood. The Young Men's Mutual Improvement Association athletic directors will be glad to work out the details, but the stake must initiate the program, and the ward must push it.

The Church softball committee, headed by Elder Delbert L. Stapley, will provide the facilities and direction for the all-Church tournament, a series that is second to none. But this series is only an incentive. The strength of the program is in the league, made up of wards in a stake.

For those who are interested in spiritual results, more than 150 nonmembers who played softball last season were converted to the gospel, with an additional 90 members of their families. More than 700 have joined the Church since the leagues were established. And in 1966, some 1,200 adult members were brought back into activity. The softball league for boys also attracted more than 10,000 players last year.

We face the 1967 season with enthusiastic anticipation. At the end of it, each ward will be asked the number of players converted to the gospel, the number of players' families converted, and the number of players and their families who are already members who have been brought into activity.

We anticipate a wonderful year—both on and off the playing field. "Batter up!" ○

More than 150 men joined the Church in 1966 through the softball leagues—and over 1,200 were reactivated!



Illustrated by Dale Kilbourn

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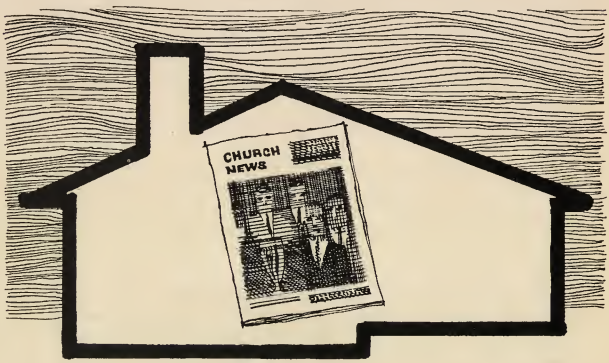
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What's Wrong with the Young

● THE PROBLEM: The party was to have been a colorful highlight to the winter MIA program, or so it had been planned. And though it was specifically for the teenagers, yet there would be so much going on—plenty of food, lots of room—that the bishop felt very good indeed when someone suggested the young marrieds also be invited.

Later he was to recall all too clearly and painfully the account made by his counselor after that first meeting with the MIA executives. The bishop remembered the assuring ring in a voice charged with genuine pleasure as the counselor gave his report:

"Quite frankly, bishop, this is one time when *everyone* agreed on *everything*! I couldn't get over it. But then I suspect it's because we're long overdue with a real fine party for these young people; everyone sees the need and is anxious to help.

"This meeting had everything—enthusiasm, fresh ideas—why, even Brother Ostler got some life in him, caught the spirit of it, and threw in a couple of first-class ideas of his own. I'd even go on record saying this should be the finest party we've ever put on for our young folks."

Yes, mused the bishop later, everyone *had* caught the spirit of it. The MIA officers and their party committee put so much effort and eagerness into the planning that it suddenly became everyone's major opportunity to show the rest of the ward what splendid things could be done, what high levels could be reached in providing entertainment for the youngsters.

And the bishopric became infected by the same urgent spirit to succeed: the budget for decorations was doubled, and earlier plans for hot chocolate and doughnuts were swept aside in favor of a more elaborate menu involving considerable cost and preparation.

"Why not loosen up? Spend a little money this once. Do it right!" reasoned the bishop with his counselors. "Let's show our teenagers how much we appreciate them, how much they mean to us. They're surely worth it." And so it went.

He shuddered as he reviewed once again the night of the party, for he had become quite apprehensive that they might not be doing enough. But he blinked and caught his breath when he stepped into the cultural hall. He was so familiar with its plain walls and high-vaulted ceiling that at first he could hardly believe this to be the same place. Ornamented and adorned, the hall had suddenly taken on a shimmering appearance, and he marveled that it had all been accomplished with paper and tinsel, a wealth of colored lights, and considerable hard work. Yes, he could see the hard work of the committee had paid off in a spectacular party setting.

"Lowering the ceiling by draping those colored streamers was Brother Ostler's idea," his counselor was telling him. "Don't you think this is an amazing transformation? The young people should be so pleased. I know I am." And so was the bishop. When Brother Ostler told how his committee had stayed till 2 a.m. to finish the job, the bishop couldn't resist putting an arm about him and saying it was surely a case of "great dedication." And then he added, "Just wait till our young people see all this."

Just wait, indeed. For this is what they did that night, standing here and there in embarrassed little bunches in that vast and ornate hall. The MIA officers and teachers, the bishopric, and the rest of the adults involved—they waited. The teenagers never arrived, and the adults waited in vain. It was true enough that some came out, the regulars, the hundred-percenters who can always be counted on. But the party was flat and listless without a majority. And even those who came seemed uncomfortable on the near-empty dance floor.

As it grew late the bishop made delicate inquiry if perhaps there was a basketball game at the high school. No, they'd been very thorough in checking this out. Another dance somewhere else? No again. There seemed to be no real reason for the skimpy attendance.

Toward the end of the evening he began to hear murmurs from a cluster of MIA officers: "What's wrong with the young people in this ward? We go to all this trouble, and they won't even bother to come out."

It was a black night. The bishop tried to avoid the kitchen, but one of the sisters hurried up to him as

People in Our Ward, Bishop?

he was edging toward the door.

"Bishop, I just don't know what we're going to do with all that food. My goodness, when I think of the time it took to make those pies, and the gallons of homemade ice cream! What's wrong with the young people in this ward?"

He was irritated by her repeating the question. But later, sitting on the edge of his bed, one shoe in hand, he caught himself asking it again: What *was* wrong with the young people in his ward?

THE SOLUTION: It was the following weekend that the bishop found the answer, and it came as a thunderclap. When he realized the other ward that met in their building was putting on a similar party, he experienced a sincere sympathetic twinge over their pending tragedy. However, he went out of his way to drive past the church that night and was mildly surprised at the number of cars outside. He couldn't resist peeking in and was stunned by what he saw. It wasn't enough that the selfsame cultural hall, nearly empty a week earlier, was now crammed with a gay and moving throng. Worse still was his recognizing some of the merry crowd as his own members. He felt awkward to go in, but from the door he noted critically the lack of flair in the decorations, and he sniffed depreciatingly at the refreshment table—hot chocolate and doughnuts.

When he finally caught the other bishop in a quiet moment the following Sunday, he was in a mellower mood. Obviously, there wasn't anything wrong with his young people; there was something wrong with his ward, with his leadership, with him. He was ready to find out just what made the difference.

Bishop Haroldson smiled and sat back in his chair. Yes, the youth party had been a great success. The budget? Less than usual. After all, there was nothing exceptional about the decorations, and the refreshments didn't cost anything. As a matter of fact, the doughnuts had been made and glazed at home by several groups of girls; another group brought the chocolate.

"You know, those decorations weren't much, I'll admit," Bishop Haroldson was saying, "but the kids had a whale of a good time getting them up. I think they had more fun the night before. We must have had twenty or thirty of them working here. Even some of *your* people showed up to help."

So this is where the bishop began his probing, and this is where he discovered that the second party wasn't just put on *for* young people; it was put on *by* young people. They had adult supervision on their planning committee, but these older leaders were merely advisers. They'd been specifically counseled not to eclipse the work of the youngsters.

He was astonished to discover that most of the decisions—and all of the responsibilities and assignments—had been handled by youth leadership.

"As a matter of fact," said the smiling bishop, "we originally scheduled the building a week earlier, but the youngsters counseled us against it. They pointed out that the high school was holding a series of semester-end tests next week and figured most everyone would want to study on our weekend. They were the ones who decided the following Friday would catch everyone in a mood for celebrating the end of the tests, and they were right. I was quite surprised when I learned you'd taken the earlier date."

Bishop Haroldson went on. He was delighted with the new ward Aaronic Priesthood-Youth activity committee, for this, he explained, was the group who had planned the party in the first place.

"Why, when one of the adults suggested we let the young marrieds join up with the teenagers, the kids present just hooted at the idea. The priests quorum secretary really spelled it out for us, though. He said that if we wanted a rousing success we should limit the party to teenagers. And he was surely right." The bishop grinned broadly as he confidently went on.

"You know, I was real proud of him for speaking up like that, giving us the benefit of the young folks' point of view. He's surely becoming a dandy leader, and would you believe it, I can't ever remember his folks coming out to church. Yes, sir, I couldn't be more pleased with our young people. We must have the finest crop in the Church!" ○

Violet Tew Kimball, with her husband, Dr. Stanley B. Kimball, has twice visited members of the Church in lands behind the Iron Curtain. She is St. Louis Stake MIA music director.

The Man Who Will Not Bend

By Violet Tew Kimball

He had been blessed, he said, and could ask for nothing more except to fulfill his desire to further Christianity in his country. His great wish of baptizing his wife of 53 years had been fulfilled, although it had to be accomplished with much secrecy and fear for their lives. The fact that the sun came out momentarily during baptism in that cold, secluded river was personal proof to him that the heavens were rejoicing with them.

His pleasure at discussing the scriptures had been curtailed, and he had been denied much of the mail sent him from friends on the other side of the wall of iron. "The people here are starving for food, for spiritual food, for something to believe in and hope for."

His physical needs seemed so great, yet he wished not for worldly goods. He only wished to remain in good health, to keep his knowledge and faith, and to once again be able to proclaim his belief and testimony to people, to open the country again to faith and love and hope. "I could not wish for anything greater than this."

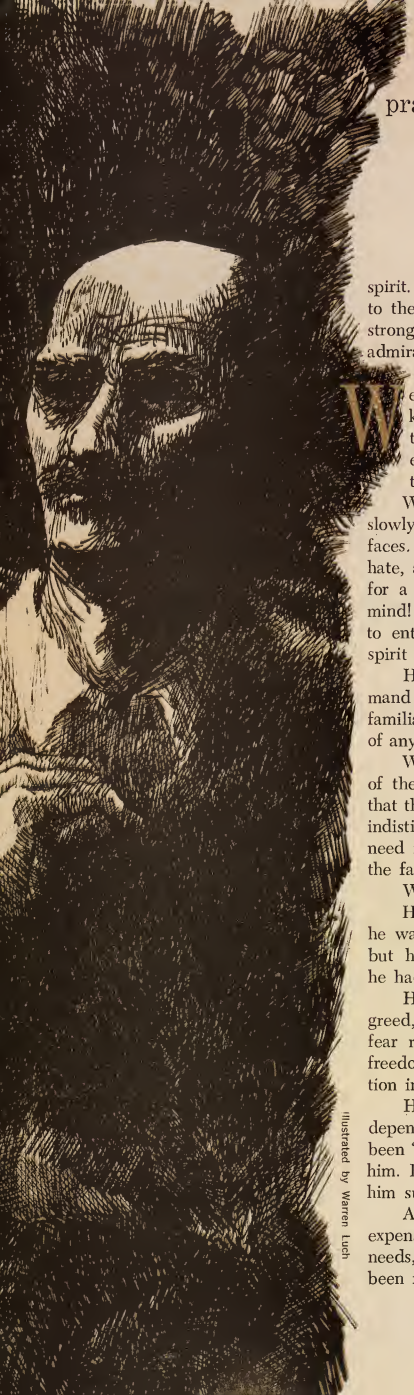
One could not look at him and doubt his word, this man whose very example was so compelling. His eyes and face shone as he declared how blessed he was and had been, how he wished for no reward greater than those we all take for granted: religious freedom, the opportunity to read, work, live, and die where we wish. His only possessions were a tiny, sparsely furnished apartment and meager food and clothing; yet he possessed far greater riches than mere earthly possessions.

One could not help but think of the Savior, the light of whose gospel shone so abundantly in the humble home. It spread out to us. We were enriched and sustained by being a part of this experience in the land ruled by godless men.

To those of us who had never known his way of life, it was an unforgettable experience. With our high standards of living and great abundance, who could match the example of this faithful Saint who does not forget the Lord's tenth and who feels it a privilege and blessing to do so on his $15 a month allotment? Truly this message from Matthew, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven," is just as applicable to the modern-day Saints as it was to the ones who lost their lives through wicked rulers in the days of Moses, to those who during the time of Christ were stoned by zealous mobs, or to the Saints who trudged west from Nauvoo.

Christ's people have been, and will forever be, persecuted. But in a sense, this man's tragedy is different from that which befell Saints of the past. Some Saints found peace in death, while others were driven to the mountains for their freedom, or into the arms of more tolerant societies.

They had an opportunity that is denied these present prisoners of Satan—the freedom to leave, the chance to make a better life for themselves. This is one freedom that few people under Communist domination have. Their struggle seems more hopeless as the years go by. Many of them do not possess the hope and faith of this indomitable



Illustrated by Warren Luch

Behind the Iron Curtain a Latter-day Saint prays for things many of us take for granted: religious freedom, the opportunity to read —even to die where he wishes.

spirit. Perhaps many have succumbed and will continue to succumb to the pressures of society. But the type of spirit exemplified in this strong and majestic man who will not bend is worthy of our greatest admiration and esteem.

We walked silently and quickly up the three flights of stairs, knocked softly on the door, and waited. A faint ray of light coming through a small window only partly illuminated the hallway. No electric light was evident, nor would it have been burning had there been one.

What seemed like minutes passed before the door was opened slowly. The aged man who answered peered hesitantly out at our strange faces. Many times previously he had opened the door to suspicion, hate, and mistrust. Now his hand trembled, and his eyes stared at us for a moment. What thoughts must have been running through his mind! Then he recognized a familiar face; he smiled and beckoned us to enter his humble dwelling. His firm handgrip made us feel the spirit and warmth that emanated from his being.

His delight at having visitors and his surprisingly excellent command of English soon dispelled any feeling of strangeness and unfamiliarity. Foreign visitors were rare in his home; indeed, visitors of any kind were infrequent.

We talked in subdued tones; spying neighbors make one aware of the need of such precaution. So enthralled were we by this man that the need for electricity did not become evident until our faces were indistinct. But the convenience of electricity had to be foregone as the need for more privacy became important. In his land, darkness hides the face of fear, and one becomes bolder under the covering of night.

We sat spellbound as his story unfolded:

He was the victim of Communist domination and cruelty. A teacher, he was a product of schools steeped in traditional European learning, but his dream of public service and success had been halted, and he had become a helpless victim of the new regime.

He had refused to cooperate and teach the new dogma of hatred, greed, violence, and annihilation, of a godless world where hate and fear rule instead of love and honor, where slavery rules instead of freedom, force instead of free agency, suspicion instead of trust, domination instead of democracy.

He was a martyr in the strongest sense, knowing his very livelihood depended on the whims of the new government. He had, therefore, been "retired" some years ago to exist on the meager allowance allotted him. He had grown old, but the same spirit and faith that had given him support remained strong and pure.

Although the old man's pension was barely enough to meet minimum expenses, he proclaimed that his every need had been satisfied. Physical needs, which sometimes drive spiritual thoughts from the mind, had been few and were always fulfilled. ○



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A Valentine of A Pie

By Florence B. Pinnock

• A hostess served an elegant pie to her guests, and when complimented, she answered, "It tastes like cotton to me." Why can't a person graciously accept a compliment? That pie didn't taste like cotton, and she knew it. When nice things are said to one, a person with charm will answer in the same spirit and not with a reply that is like a slap in the face. A simple "thank you," said in a pleasant way, is adequate in return for a compliment.

Today we have a most unusual, delicious pie recipe. No compliment to its goodness would be entirely adequate. The crust is different, made of Cheerio crumbs. It is packed with nourishment and so easy to put together. Next is added a "mile-high" butterscotch filling, luscious with rich flavor and lighter than air.

This pie could be a beautiful Valentine for your family, signed "With love from Mother."

Butterscotch Cheerio Pie

Pie crust:

- 1¼ cups fine Cheerio crumbs (3½ cups Cheerios)
- ⅓ cup sugar
- 6 tablespoons melted butter
- 1 teaspoon water
- 1 teaspoon vanilla

Make fine crumbs of the Cheerios by crushing with a rolling pin or by putting in the blender. Combine the crumbs, sugar, butter, water, and vanilla; mix well. Press in an even layer over the bottom and sides of a 9-inch pie plate. Bake in a 350° oven for 5 minutes. Remove and cool before filling.

Pie Filling:

- ¾ cup brown sugar
- 1 envelope unflavored gelatin
- ½ teaspoon salt
- 3 eggs, separated
- 1 tablespoon vanilla

Mix together ½ cup brown sugar, gelatin, and salt. Stir in the milk and beaten egg yolks. Cook over water in a double boiler until thickened. Stir constantly. Add the vanilla; chill until mixture begins to set, but do not let it become too thick. Beat the egg whites until they hold a peak. Gradually add the remaining ¼ cup brown sugar and continue beating until stiff and glossy. Fold into the gelatin mixture. Pile into the crumb crust. Chill until firm. Sprinkle with chopped pecans.



Illustrated by Martha Purdy
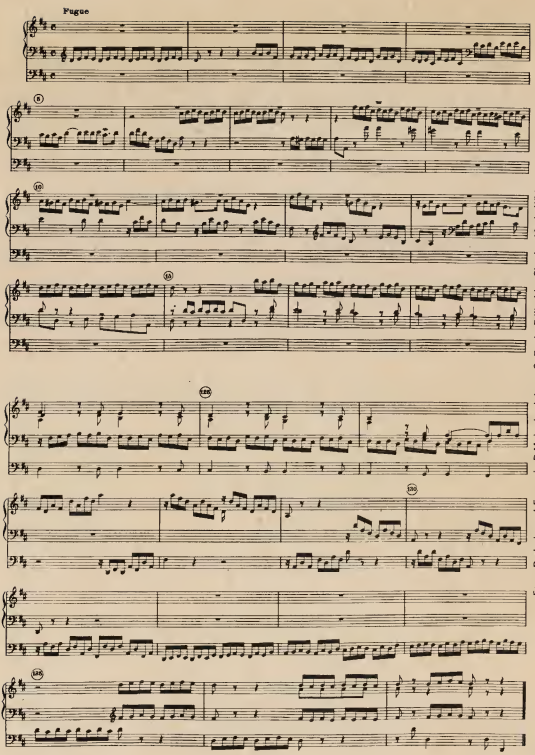
HOME SWEET HOME

Last summer out on the front lawn marched a parade of 19 quail. First came the father; next followed 17 tiny, soft, feathery baby quail, with mother quail bringing up the rear. Father quail proudly led the way, each little one stayed in line, and not once did mother quail allow one of the babies to get behind. I thought, how wonderful—father leading and mother following, acting as the second line of defense. No tiny one could get out of step. And so it should be in our homes, with father, the holder of the priesthood, leading the way and mother keeping track of each child, never letting one wander astray. The mother quail feared a meandering cat as a threat to her little ones. We as parents have much more to fear for our children. But little of an evil nature can happen if father and mother take their rightful place, one leading and one acting as a second line of defense.

Family Dates

- ¾ cup shortening
- 1 cup brown sugar
- ½ cup white sugar
- 2 eggs
- 1 tablespoon vanilla
- 1½ cups sifted flour
- ¾ teaspoon salt
- 1 teaspoon soda
- 3 cups quick-cooking rolled oats
- 1 cup chopped walnuts
- 1 cup chopped dates

Cream the shortening, sugars, and eggs together until light. Add the vanilla, then the flour, salt, and soda sifted together. Mix well. Add the rolled oats, nuts, and dates. Mix and drop from a teaspoon on greased cookie sheet. Bake at 350° F. until lightly brown. Cool on rack. Serve after the lesson on family evening. Iced milk is delicious served with these cookies.—FBP ○



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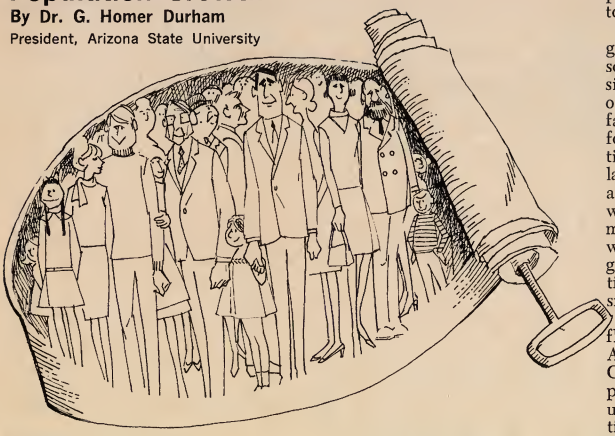


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These Times

Population Growth

By Dr. G. Homer Durham
President, Arizona State University



Illustrated by Carol Hablitzel

● There is too little thinking about important issues and too much attention to press and television news headlines. Headlines, printed or pronounced on television or radio, are designed to capture and attract attention. What will attract attention from moment to moment, or from day to day, may have little relevance or relationship to basic issues.

The definition of "basic issues" will vary from person to person, from place to place. In a recent address, Dr. Bernard M. Oliver, vice-president of the Hewlett-Packard Company, listed five items that concerned him: (1) overpopulation; (2) mineral depletion; (3) depletion of the atmosphere; (4) arrested evolution; and (5) decline of morality.

The United Nations conducted a world population conference in Belgrade in August and September 1965. The Second Vatican Council, under both John XXIII and Paul VI, became deeply involved in population and birth control matters.

Jean Bourgeois-Pichat, director of the National Institute of Demographic Studies in Paris, has shown that the world reached its first billion inhabitants as recently as 1810, in Napoleon's time. The world population became two billion in 1925 —115 years later. Only 35 years were required to add the third billion—1960. The fourth billion will arrive in 20 years—1980; and just 13 years will be required to generate the fifth billion by 1993, on the basis of 1960 growth rates.

On the same basis, Bourgeois-Pichat projects a world population of nearly 136 billion by the year 2220. This is equivalent to one person per square meter. In that day, human beings will really be surrounded by litter, encased in polluted air, and rushing about (if movement is possible) in search of pure water! (See *Population Growth and Development,* International Conciliation, No. 556, January 1966, published by the Carnegie Endowment, N. Y.)

By the year 2000, not so far distant, Asia is estimated to have 3.3 billion people (3,307,000,000) instead of the 1.65 billion of 1960. The United States and Canada, 199 million in 1960, will number 354 million inhabitants. Red China will contain over one billion, as will India and Pakistan combined. The USSR, with 214 million in 1960, is projected for 353 million in 2000. Europe will expand from 425 million in 1960 to some 527 million—presumably still leaving room for tourists!

The concern with population growth, recently experienced by school boards, colleges, and universities, must shortly concern every one. But the problems will range far beyond the present concerns for adequate financing, construction of sufficient buildings, and land acquisition. These problems are not going to go away. They will intensify. But soon, more and more people will be concerned with the effects of population growth in other fields than education, housing, and economic expansion.

Only ten years ago one could fly from Los Angeles to Phoenix, Albuquerque, Denver, Salt Lake City, or Reno with only local air pollution evident. Today, it is not uncommon to fly over this relatively empty space, say from Albuquerque to Los Angeles, and find the atmosphere streaked with smut and smog in the entire southwest.

The largest bodies of fresh water in the world, the Great Lakes of North America, once teemed with vitality and life. Today, Lake Erie is described as "a great big sewer." Similar pollution threatens Lakes Ontario, Huron, Michigan, and Superior.

With population growth and industrialization, the rivers of America have long been polluted. When four billion people, in 1980, use up tinfoil, burn gasoline, denude and litter the landscape, empty sewage, and throw junk into lakes and rivers, what will the earth be like? What will the five billion do in 1993—only 26 years away?

Along with cosmology, space exploration, nuclear physics, biochemistry, economic, social, and political concerns, one of the most challenging subjects of the present and future is how men can cooperate together to maintain the earth, its land, air, and water, as a fit and fruitful place in which to live. Litter, pollution, ill-use or abuse of land and resources must soon take their places as central concerns of thinking men and women everywhere. ○

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Buffs and Rebuffs

How to Teach the Old Testament

Relative to "How Will You Approach the Old Testament" in the October issue, Brigham Young said, ". . . the Bible, when it is understood, is one of the simplest books in the world, for, as far as it is translated correctly, it is nothing but truth, and in truth there is no mystery save to the ignorant." (*Journal of Discourses.* Vol. 14, p. 136.)

Elders Norman Crosby
and Merrill Cook
London, England

Counselors to the President

The November *Era* says that President Joseph Fielding Smith is the only person to be both president of the Council of the Twelve and counselor in the First Presidency. Wasn't President David O. McKay also in this position? He was a counselor when he was chosen President of the Church.

Ruby Northrop
Grand Junction, Colorado

Eve and I

by Mabel Jones Gabbott



Assistant Church Historian Earl E. Olson comments:

"The Era *statement is correct in two ways in that President Smith serves daily as 'counselor in the First Presidency' and 'President of the Council of the Twelve.'*

"First, he is the only counselor sustained as 'counselor in the First Presidency' (not holding the position of first or second counselor), who also served as President of the Council of the Twelve at the same time.

"Second, President Smith actually officiates and serves as President of the Twelve and also as counselor in the First Presidency. Although President Anthon H. Lund was sustained as first counselor in the First Presidency and President of the Council at the same time (1918-1921), Rudger Clawson was sustained as acting president of the Twelve and served as acting president. Likewise, President David O. McKay was sustained as second counselor in the First Presidency and President of the Twelve (1950-51), with Joseph Fielding Smith being sustained as acting president of the Twelve."

The November Era

Words can never express the happiness the *Era* has brought to our home, especially the November issue. We felt as though we had a wonderful visit with each of the First Presidency and Council of the Twelve. The pictures were lovely and will be cherished.

Eliza Bennett
Macleod, Alberta, Canada

As an avid reader of the *Era*, please accept my congratulations for an exceptional issue in November. The articles on the members of the First Presidency and Council of the Twelve were very interesting. The entire issue was filled with equally inspiring material.

Russell McKenzie
Cincinnati, Ohio

As we read each article on the First Presidency and Council of the Twelve, it was as if they reached out and gave us that warm Mormon handshake. Through all of it, a deep feeling of humility, love, and devotion to service came to us. What a great magazine!

Norma Brimhall Tidwell
Gilbert, Arizona

I am on my way overseas, but just had to thank you for the last *Era*. Through it I know I will receive a great deal of enjoyment and spiritual growth. The magazine is a testimony to me.

Robert W. Jarvis, USNR
USS Gridley

May I suggest that it would help us who are teachers if you put biographical material relating to a person on the back of his picture. This would help us keep the picture with the biographical information.

Louise Bush
Clearfield, Utah

Pictures of members of the First Presidency and Council of the Twelve have been prepared in packet form with biographical information on back of each picture, and these may be purchased at Church supply outlets. The reason the picture and biographical information appeared on opposite pages in the Era *was for reading convenience in a magazine format.*

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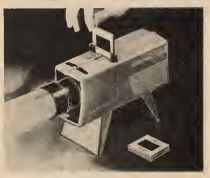
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R. D. McDougall
Howrah, Tasmania
Australia

Had I been Eve in the garden's shade
Where Lucifer smiled and bowed and made
Sibilant noises, inviting me
To taste of the forbidden tree,
Would I have chosen Eden or life?
Would I have visioned the day by day strife
Of being mortal and thought it best—
Not knowing the joy of a child at my breast,
Or the kiss of a tall son, the sudden grace
Of a daughter's dancing, or sensing the place
Of motherhood in the Father's plan?

The meadows were peaceful, the air was bland;
The lion and wolf were happy in play.
There in the garden who could say
The blessings of earth life and family
Would outweigh Eden eventually?
If I were Eve and the serpent came
(Wise and knowing and calling my name),
And offered me pain and worry and death
And love of child to life's last breath,
I think I would take the apple and eat
And count the price of mortality sweet.

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We could progress a great deal faster, and could prosper a thousand times more than we do if we would be one in carrying out the counsels given us by the Lord through his servants. —President John Taylor

Student: "I've added those figures ten times, sir." Professor: "Good boy." Student: "And here are the ten answers."

Labor to keep alive in your breast that little spark of celestial fire, called Conscience.—George Washington

"I was 59 yesterday. It is unpleasant to be 59; but it would be unpleasanter not to be, having got started."—Thomas B. Aldrich, in letter to William Dean Howells

It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him.—Abraham Lincoln

The Sunday School teacher had been telling her children the story of Noah and the ark. After mentioning the various animals taken into the ark, she asked, "Do you suppose Noah did much fishing in his spare time, with all that water around?" "What?" asked a small voice from the back of the room. "With only two worms?"
—Submitted by G. D. Kent, Lansing, Michigan

My father once quoted a familiar passage of scripture to a Sunday School class and then asked, "Do you know who said that?" "Oh, I suppose it was that doctor," one little boy said. "What doctor?" demanded my father. "Doctor N'Covnants," the boy replied. "He said almost everything!"
—Submitted by Estelle Thomas, Pinedale, Arizona

Life Among the Mormons

Justice

By Virginia Maughan Kammeyer

For seven years, each Sabbath day,
She helped the four year olds to pray,
Recite, and sing, and fold their hands,
And march to class in little bands.
She practiced finger plays for fun,
And cut out pictures by the ton;
The moral lessons she had given
Would make a four-lane road to heaven.
The tale of Noah on the deep
She could murmur in her sleep.

So then the bishop called her in—
This Junior Sunday School heroine.
"We've decided to arrange
For you to have a little change."
Thoughts went whirling through her mind:
("What kind of change? Oh, my, what kind?
Am I to have a different class?
The six year olds? or eights, alas!
He surely can't mean to suggest
That I'm at last to have a rest!
A rest! A rest! Oh, day most blest!
A Sabbath day at last unstressed!
No toddlers wiggling in their places,
No poster paints on little faces!
No flannel talks! No boards! No chalks!
No sticky fingers where pasting lingers!")
Contentment o'er her face was spread.
She sat up straight, and raised her head.
With heartbeat calm and pulses steady,
She answered, "Bishop, I am ready."

Where she was she couldn't tell,
So stunning was the bomb that fell;
"We were sure that you'd consent
To be the Primary president!"

Next month: Primary

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A portion of Ricks College campus

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- **Academic Program** A comprehensive liberal arts and scientific curriculum is offered by ten divisions and 28 departments.
- **Acreditation** Ricks College is accredited by the Northwest Association of Secondary and Higher Schools and is a member of the American Association of Junior Colleges and the American Council of Education.
- **Administration** Ricks College is owned and operated by The Church of Jesus Christ of Latter-day Saints.
- **Assemblies** Monday — devotional; Friday —forum and special programs.
- **Athletics** Participation in nine major sports.
- **Campus and Facilities** The Rexburg campus covers approximately 245 acres. Included are seven academic buildings, student center, 10 residence halls, and several temporary classroom and office buildings.
- **Classes** Small classes—superior faculty —personal attention.
- **Church Activity** Ricks College Stake includes nine wards. Nearly all positions within the wards, except bishoprics, are filled by students. Non-Latter-day Saint students with high standards are welcome.
- **Enrollment** Current enrollment at Ricks College is 2,951. Over 400 come from outside Idaho, including 44 states and Washington, D.C., with more than 100 students from foreign countries.
- **Founding** Ricks College was founded November 12, 1888. It is the oldest educational institution now engaged in higher education in Idaho.
- **Graduates** Ricks offers both the associate degree program and the junior college diploma to graduates.
- **Honor Code** All students who enroll at Ricks College agree to adhere to a student-devised honor code. This includes high standards of morality and abstinence from alcohol and tobacco.

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